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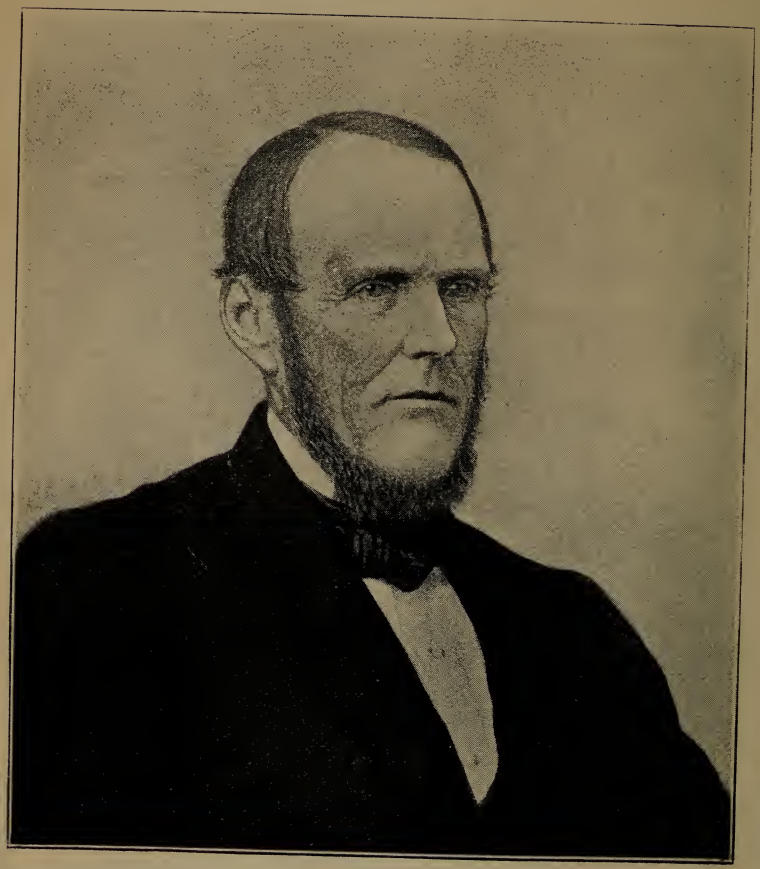

REV. REUBEN GAYLORD
First Congregational pastor in Nebraska

CONGREGATIONAL NEBRASKA

BY

MOTIER A. BULLOCK
CONGREGATIONAL MINISTER

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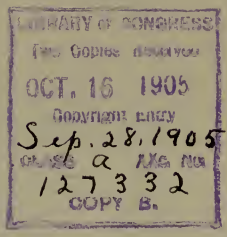

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DEDICATION

To my beloved wife, who, for more than twenty-five years, has shared with me the joys and trials of a minister's life, this book is affectionately inscribed by the author.

PREFACE

In preparing this little book to celebrate the jubilee of Nebraska Congregationalism, the work continued to grow from a brief sketch to the present treatise. The range of study was larger than anticipated; the sources yielded larger results; the plan of work was radically changed; and so a jubilee volume was undertaken.

The success of my work I must leave the indulgent reader to determine. No one is more conscious of its imperfections than am I, but at the same time I am confident that there are some things in this volume that will be of interest to the churches, for many friends have kindly responded to the appeal for information and help, and what they have written has added much to the value of the book. The interest they have taken in my effort and the help they have rendered are highly appreciated; and to them individually due credit is given in connection with their contribution.

It has been my aim *not* to give a history of individual churches, but rather the historic development of a great denomination; and so I have used the Minutes of the General Association as the *basis* of that development. I have received much valuable help from Prof. A. B. Show's thorough work on Congregational Schools published in Caldwell's History of Education in Nebraska; the "Life and Labors of Reuben Gaylord"; and other sources of information which have been placed within my reach. In reference to the pictures of workers in the state, I have been fortunate in securing the photographs of some of the early pioneer fathers whose faces all will be glad to see on the printed page. I have failed to secure some that I especially desired to have. Some I was unable to find; others were

too feeble to sit for a photograph and had none which they could send.

The Western Publishing and Engraving Co., which is publishing the Morton Illustrated History of Nebraska, printed by Jacob North & Co., has added several illustrations of Nebraska and Nebraska pioneers which have increased the attractiveness and value of the book. These illustrations could not otherwise have been obtained. I count myself happy and the public fortunate in the choice of publishers.

With the exception of the Moderators of the General Association, and members of the Advisory Board, which is entering so largely in the development of modern Congregationalism in the state, I have asked no one resident in Nebraska for his picture, unless he had been twenty-five years in service in the state. If any other pictures have been introduced it is through the courtesy of the publishers. I may have overlooked some of the pioneers who should have had a place in the book; if so, it was not intentional on my part but due rather to my lack of familiarity with the personnel of the pioneer fathers, especially the laymen.

I wish here, for valuable services rendered, to extend my thanks to Rev. G. G. Rice of Council Bluffs, Iowa; Rev. A. L. Riggs, D.D., of Santee, Nebraska; Mrs. A. N. Goddard of Connecticut; Mrs. E. G. Platt of Ohio; Rev. A. F. Sherrill, D.D., of Massachusetts; Rev. C. W. Merrill and Rev. John L. Maile of California; Rev. A. A. Cressman of Iowa; Rev. G. W. Mitchell of Clarks; Supt. Harmon Bross, D.D., Mrs. H. Bross, Rev. Lewis Gregory, and Editor H. A. French of Lincoln; Mr. C. S. Paine of the Morton Illustrated History of Nebraska; Pres. D. B. Perry, D.D., and Rev. Laura H. Wild of Doane College; Dr. George L. Miller of Omaha; Col. S. S. Cotton of Norfolk; Supt. J. D. Stewart of the Congregational Sunday School and Publishing Society; Rev. Charles G. Bisbee of Arlington; Rev. C.

S. Harrison of York; Rev. John Gray of Basin; Rev. W. S. Hampton of Dodge; Rev. George E. Taylor of Pierce; Rev. A. E. Ricker of Aurora; Rev. George Scott, D.D., of Wisner; the scribes of the local associations who furnished valuable data not found in the state minutes, and, last but not least, to Rev. and Mrs. J. E. Storm of Lincoln, who prepared the major part of the tables in Part III, which are of especial value for reference.

These friends have contributed in no small degree to the value of this book, and if it is acceptable to the Congregationalists in the state much of the credit is due them. Hoping that Congregational Nebraska may have a mission for good in the state, it is now given the general public.

MOTIER A. BULLOCK.

Lincoln, October 1, 1905.

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PART I

DEVELOPMENT OF CHURCH LIFE

INTRODUCTION

In writing a jubilee volume commemorating the work of Congregationalists in Nebraska the question arises, Where shall we drive the first historic peg? Shall it be at the organization of the General Association of Congregational Churches of Nebraska, the coming of Reuben Gaylord, the beginning of organized work in Omaha, or the advent of Congregationalists in the territory who were here ready to welcome the missionary when he came?

Gov. O. D. Richardson came to Omaha from Michigan in September, 1854. It was he who persuaded Rev. Reuben Gaylord to come to the territory, or at least "gave him his call." Congregationalists were in the territory at that time. If we drive a peg here our jubilee year is passed. It was also as early as September, 1854, that Rev. G. G. Rice secured lots for the expected Congregational Church in Omaha.

In January, 1855, Mr. Rice preached the first Congregational sermon in Omaha, and in December, 1855, Rev. Reuben Gaylord began his work; 1905 may well, then, be taken as the jubilee year of Congregational Nebraska.

May 4, 1856, the First Church, Omaha, was organized; 1906 will then be a jubilee year for Omaha. August 8, 1857, the General Association of Congregational Churches in Nebraska was organized; 1907 will be another jubilee year. And so it would seem our jubilee time of rejoicing and planning for larger things extends over a period of several years.

We, however, make a mistake if we think that the first missionary work in Nebraska was as late as 1854–55. As early as 1843 Mrs. E. G. Platt, whose interesting letter will

PIT-A-LE-SHAR-U
Head Chief of the Pawnees

be found in the chapter on Pioneer Experiences, began work as a teacher among the Pawnee Indians in Nebraska. But she says she was invited to come by missionaries of the American Board. Who were they, and when did they come to Nebraska? Inquiry at the rooms of the A. B. C. F. M. in Boston brought the following interesting information:

The American Board sent as missionaries to the Pawnee Indians in the Nebraska country in *1834:*

"Rev. John Dunbar, who was born in Palmer, Massachusetts, March 4, 1804; a graduate of Williams College in 1832, and Auburn Seminary in 1854; ordained Ithaca, New York, May 1, 1834, and set out from Ithaca, May 5, 1834, for Nebraska. He arrived at Ft. Leavenworth, Kansas, June 26, and at Bellevue, near Council Bluff, the following October.

"The Chief of the Grand Pawnees (one of their four bands) wished Mr. Dunbar to go with him on his trips. He went with this band on several of their long hunting expeditions. Mr. Dunbar returned to New England, September, 1836, married Miss Esther Smith, January 12, 1837, and returned with her in May of the same year. They resided in Bellevue, near the agency, until April, 1841, when he removed 130 miles to a Pawnee village.

"In June, 1843, this village was raided by the Sioux, and many Pawnees were killed, wounded, or carried away captive. Other similar attacks were afterward made, and the mission was given up in 1847.

"Rev. P. E. Ranney and wife joined this mission in 1844, but were transferred to the Cherokee mission in 1847.

"Benedict Satterlee, a physician, and wife set out for the mission March 2, 1836. She died on the way in Liberty, Missouri, April 30, 1836. He reached Bellevue, May 27, 1836, and was murdered while on a missionary tour by a renegade white man, May 10, 1837.

"Samuel Allis, farmer and teacher, left Ithaca with Mr. Dunbar for the Pawnee village, May 5, 1834; married Emiline Palmer at Liberty, Missouri, she having come from

SAMUEL ALLIS

Ithaca, New York, with Dr. and Mrs. Satterlee. They were released from the service of the board in 1846.

"George B. Gaston and wife arrived at the mission May, 1840, and were released from service in 1842."

There were then engaged in Congregational work in Nebraska, years before Father Gaylord came to the territory, these missionaries besides Mrs. Platt, who was not

commissioned by the board, but who did splendid service as a Congregational worker.

Eighteen hundred and eighty-four was, then, a jubilee year, but it was passed by unnoticed.

Historical accuracy, as well as denominational loyalty calls upon us to make honorable mention of these brave men and women who counted not their lives dear unto themselves, that they might take the Gospel of the dear Lord to the Indian tribes living in Nebraska. One will need to read between the lines to enter into the real spirit of our pioneer fathers. The allusions to the periods of drouth and grasshopper plague are simply a hint at the terrible sufferings and deprivations many endured. It is a pathetic chapter in the history of our state. It revealed many unnamed heroes and heroines; men and women who believed in Nebraska and stayed by the work in the dark hour of need. They have lived to see the state rich and prosperous, and have learned that drouths and plagues are not confined to the region once called "The American Desert," and that this "arid" region has sufficient moisture to insure large returns from the cultivation of its rich, strong soil.

Nebraska faces the future with courage and hope.

CONGREGATIONAL NEBRASKA

I

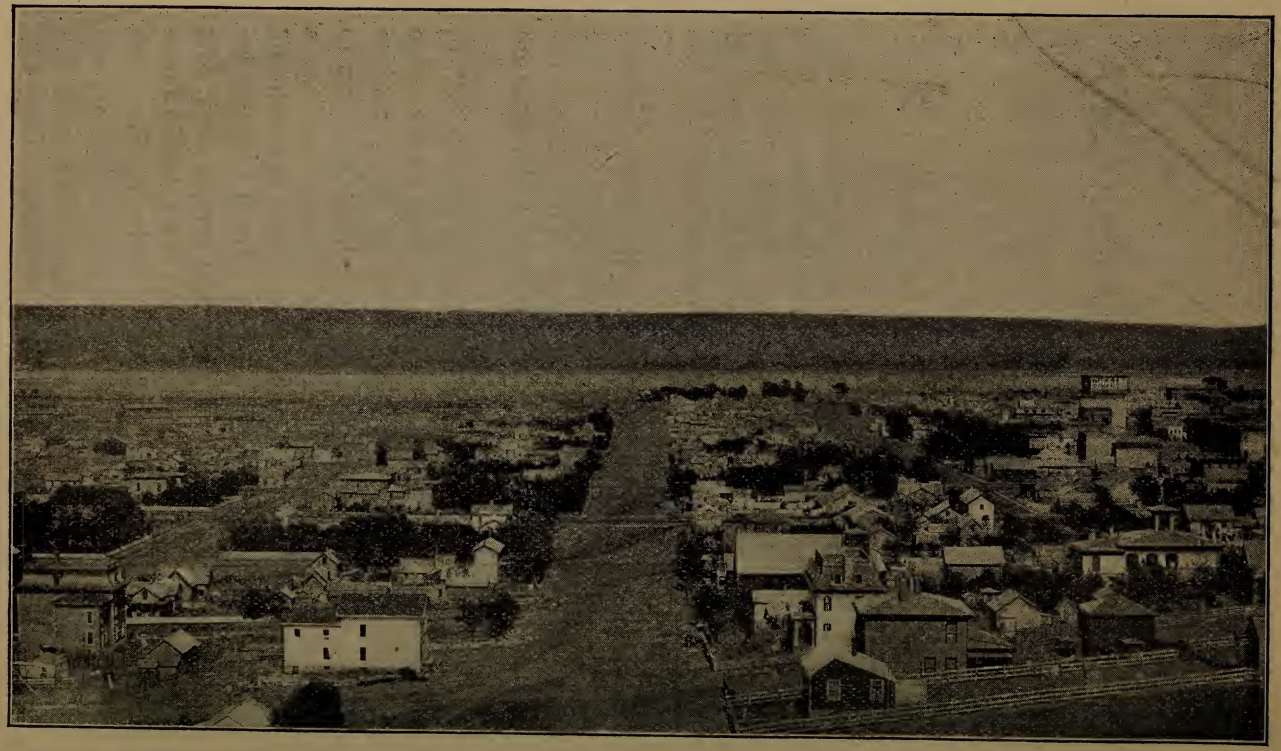
THE FIELD

Fifty-one years ago, May 30, 1854, the Kansas-Nebraska bill was enacted.

That meant the rapid settlement of the new West; that the "American desert" should blossom as the rose; and that the great moral question of slavery or no slavery should be settled by these new territories for themselves. We are all familiar with the story of "bleeding Kansas," and how she won the victory for freedom.

It was through the immigration of the liberty-loving sons and daughters of the East—the transplanting of a virile New England stock in this western land. That victory determined in large measure the moral status of Nebraska on the slavery question.

The territory at that time extended from latitude 40° to British America, and from the Missouri river to the ridge of the Rocky mountains, a vast empire of some 350,000 square miles. A portion of this territory has been given to Dakota, Montana, Wyoming, and Colorado, leaving a stretch of territory some 200 miles from north to south and 450 miles from the Missouri river west. Its altitude ranges from 1,000 feet on the east to 5,000 feet on the west. Its soil is unsurpassed. The eastern portion is a splendid farming country; the western is especially valuable for stock raising. Such a territory was bound to attract settlers from the East, even as Iowa had attracted them a few years before. They came in ever-increasing numbers. They and



OMAHA IN 1870, LOOKING EAST FROM HIGH SCHOOL

MODERN OMAHA LOOKING EAST FROM HIGH SCHOOL

their descendants are among us to-day. Who were they? And what is their influence?

FIRST TERRITORIAL CAPITOL BUILDING OF NEBRASKA AT OMAHA

It is the purpose of this sketch to answer in part the questions, to tell the story, though imperfectly it must needs be, of the Congregationalists who came hither, and what they have accomplished. Our treatise, then, is Congregational Nebraska.

II

CONGREGATIONAL PIONEERS

Lying just west of Iowa it was natural that Nebraska should attract some of the pioneer preachers from the "Massachusetts of the West" to her own land of promise. One of these pioneers, the Reverend Reuben Gaylord, was the first settled Congregational minister in Nebraska.

The way had in part been prepared for him by Gov. O. D. Richardson, for four years Lieutenant Governor of Michigan, Dr. George L. Miller, a physician of Omaha, and the Rev. George G. Rice, pastor of the Congregational church in Council Bluffs, Iowa. Governor Richardson was a native of Vermont, came to Michigan when thirty-two years of age, settling in Pontiac. He came to Omaha in September, 1854, was an earnest Congregationalist, a man of wisdom and strength of character.

Mr. Gaylord said of Governor Richardson: "He was an intelligent Congregationalist, and desired to see the Gospel standard raised in this, the frontier town. . . He was a wise counselor in church organization and church building. . . He took great interest in all that concerned the welfare of the church, and ever proved one of its pillars —was constant in attendance upon Sabbath worship and the prayer meeting, and was a man around whom others loved to gather."[1]

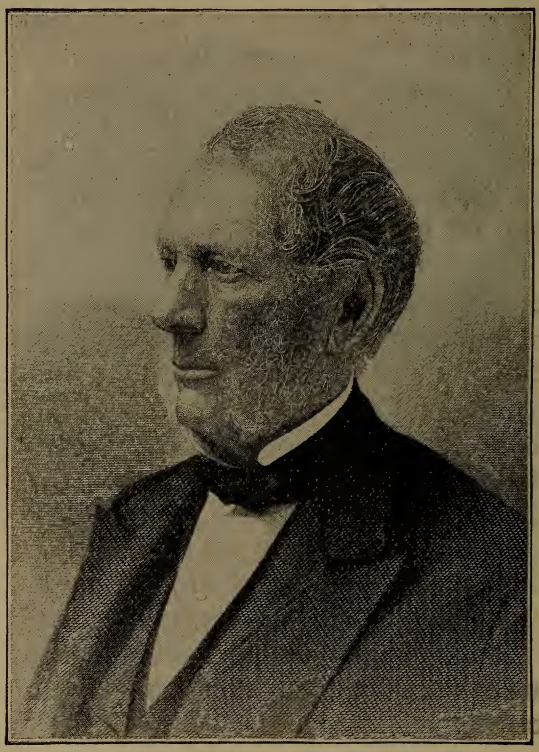
This Christian lawyer had much to do with laying the foundations of Congregationalism in Nebraska.

Dr. George L. Miller was one of the first trustees of the old First Church in Omaha,[2] a warm friend and valuable

[1] Gaylord's Life, p. 334.

[2] Personal letter to the writer dated June 23, 1904.

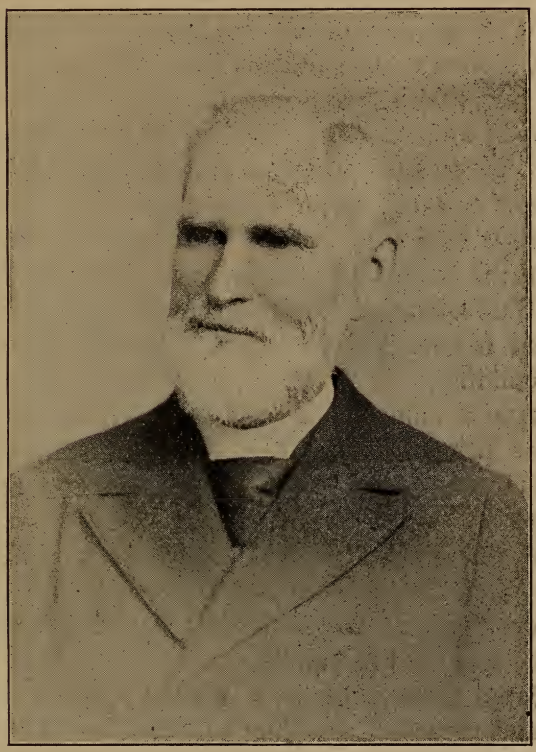
helper in pioneer Congregational work. It is he who tells this interesting incident in connection with the early work of Reuben Gaylord: In going by the improvised chapel he heard the voice of a man in prayer, and looking in he saw



ORIGEN D. RICHARDSON
Trustee First Congregational Church, Omaha

Mr. Gaylord on his knees praying that the Lord would send him an audience. Dr. Miller also said in a letter to Dr. Joseph B. Clark, Secretary of the National Home Missionary society: "It was Reuben Gaylord, the brave Christian

soldier, who brought Sunday into Omaha and the trans-Missouri country."[3]



REV. GEO. G. RICE
Who preached the first Congregational sermon in Nebraska territory

The writer has been at considerable pains to ascertain who preached the first Congregational sermon in Nebraska. There seemed to be different opinions in reference to the

[3]Leavening the Nation, by Dr. Joseph B. Clark, p. 119.

matter. Fortunately a letter from the Rev. G. G. Rice[4] settles the question. Mr. Rice writes:

"Dr. D. B. Coe, Secretary A. H. M. Society, wrote me in July, 1854, requesting that I keep the society informed in regard to the settlements and needs of Nebraska. August 4, I replied: 'The Indians have not yet been removed to their reservations, and until that time the territory will not be open to settlement. The agent is hastening the removal of the Indians, and the territory will likely be open for settlers in a few days.' September 19 I wrote again: 'The Indians have been removed and there is a brisk movement into the territory. Omaha, just across the river from Council Bluffs, is to be the capital of the territory. A steam ferry boat is conveying material across the river for the capitol building, which is already under way. Omaha should have a minister as soon as a suitable man can be found, for, being the capital, it will build up rapidly. Another man should be sent to the territory as general missionary.'

"About this time I secured two lots—a gift from the 'Omaha Land Co.'—for a Congregational church. When the church was built one of the lots was sold for $700, and the money was used in building.

"The latter part of January, 1855, I spent a Sabbath in Omaha and preached morning and evening in the legislative hall, and Monday morning I officiated as chaplain in the same hall. This was the first Congregational sermon in Nebraska after the territory was organized. There were a few Congregationalists in Omaha at this time with whom I was frequently in conference, trying to aid them in securing a minister.

"In September, 1855, Rev. Reuben Gaylord came across the state on a vacation tour. I went with him to Omaha

[4]Dated July 5, 1904.

and we called upon Governor Richardson and made arrangements for Brother Gaylord to preach in Omaha the next Sabbath afternoon. Sabbath, after morning service in Council Bluffs, we rode down to the river, tied our horse in the willows, and were conveyed across the river in a canoe. At the close of the (afternoon) service several persons expressed the wish that Mr. Gaylord would come and be their minister. After considerable correspondence he resigned his charge in the eastern part of this state, and came to Council Bluffs with his family, December 22, 1855, on his way to Omaha, where he at once commenced missionary labors. . . The slow movement of Congregational ministers into Nebraska was the cause of some Congregational settlements being organized into Presbyterian churches, yet Congregationalism has flourished and been a power for good in Nebraska."

Mr. Gaylord's visit to Omaha in September, 1855, was for the purpose of learning the particulars in reference to the last sickness and death of a nephew who had lived in Omaha, and while in Omaha he consulted with Dr. Miller, who was his nephew's family physician. We may rest assured that their conversation was not limited to family matters, but included the pressing needs of a new town and growing territory. "Being invited to preach the next day he consented, but returned to Council Bluffs and officiated for Rev. Mr. Rice on Sabbath morning as he had promised. In the afternoon he recrossed the river and preached in the old state house."[5] In his congregation that day was Governor Richardson whom he had met the day before, and who, with others, gave him the call to Nebraska; and it was Governor Richardson's earnest appeal that led him to consider the question of leaving Iowa for this land of promise, to which he finally came, as related by Mr. Rice.

[5] Life of Reuben Gaylord, p. 167.

Mr. Rice had already written the A. H. M. Society[6] of the needs of Omaha, that he held the deeds for lots there for a church, and said of Governor Richardson, "He is now a member of the council of Nebraska, is a member of the Congregational church, and probably would do what he could to aid and sustain the minister you may send them."

Others also were looking toward the setting sun, and seeing visions of future states, of the growing kingdom of God.

"In the latter part of June, 1855, Rev. John M. Ellis, D.D., came to the territory to select a site for a Congregational colony. June 24 he preached for Rev. G. G. Rice, pastor of the Congregational church in Council Bluffs. Crossing the Missouri at that point he spent several weeks in explorations along the river, and finally chose a location for his colony. The land chosen lay between Omaha and Florence, at that time hardly more than names upon the map, and extended some distance north of the latter place."[7]

The death of Dr. Ellis, August 6, 1855, was the death also of his enterprise. What missionary work he may have done, and where he preached while making his explorations, are left unrecorded so far as the writer can learn. No records of other Congregational ministers visiting Nebraska at this early date can we find. Other men had done valuable preliminary work for the future state, but to one man belongs the honor of laying deep and strong the foundation walls of our Congregational Zion, and that man was

REUBEN GAYLORD

Reuben Gaylord was born in Norfolk, Connecticut, April 28, 1812; graduated from Yale College in 1834; taught in Illinois College from the spring of 1835 to the autumn of

[6] See Gaylord's Life, p. 176.
[7] Education in Nebraska, p. 162.

1837; returned to Yale Seminary for further study in 1837; was ordained in Plymouth, Connecticut, August, 1838, as a Congregational minister, and the same month left New England for his life work in the West. He first settled in Mt. Pleasant, Iowa, and afterward located in Danville, where he lived during the larger part of his residence in Iowa.

THE CONGREGATIONAL ASSOCIATION OF IOWA

In November, 1840, Rev. Harvey Adams, Rev. Reuben Gaylord, Rev. Julius A. Reed, and Charles Burnham, a licentiate, organized the Congregational Association of Iowa. The association was composed of three churches, Denmark, Danville, and Fairfield, and the three ministers just mentioned.[8]

OMAHA IN 1854

Reuben Gaylord was one who helped organize Iowa College and was one of its trustees until after his residence in Nebraska in 1855. It was very natural, then, that he should interest himself in Christian education as soon as he found himself settled in his new home in Omaha. This part of his work will be considered in a later chapter.

[8] See Gaylord's Life, p. 109.

III

DEVELOPMENT OF CHURCH LIFE

Of the hardship of Mr. Gaylord's journey to Nebraska we need not write; but it is well to note that the winter of 1855–56 was intensely cold, the thermometer ranging from 25° to 32° below zero. It is no wonder, then, that in the house, or partial shelter we may better say, which our missionary found, water froze *within a foot of the stove,* which was heated as hot as the best fuel could make it.[1] It surely took courage and a warm heart to withstand the cold. But how shall a missionary live on $600 a year when he pays $21 a month rental for a two-room house, $7 to $8.50 for 100 pounds of flour, and 12½ cents a pound for sugar? This was the munificent salary granted by the Home Missionary Society, and but little was added on the home field. Our pioneer fathers and mothers knew the meaning of *sacrifice,* and the minister's wife more than anyone else entered into its sterner experience.

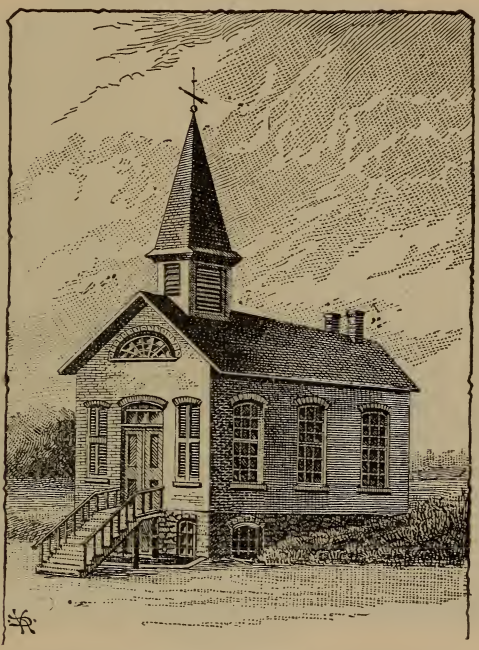
But severe though the winter was, it soon passed, and our missionary was visiting his large field and organizing churches.

Mr. Gaylord was a man who could never be content with a single parish. The "regions beyond" were his also. When he reached Omaha he found a Rev. Isaac F. Collins, M. E. minister, a Methodist class of six members, and a Baptist minister by the name of Rev. William Leach. With these he took turn in holding services in the council chamber of the old state house, and "Sunday was brought into Omaha."

[1] Gaylord's Life, p. 179.

HISTORIC DATE

It was May 4, the year 1856. On this date, which was the Lord's Day, Mr. Gaylord organized the First Congregational Church in Omaha with nine charter members. This was the first church of our order in Nebraska, not large in



FIRST CONGREGATIONAL CHURCH,
OMAHA, 1855

numbers, but strong in faith and good works. A vigorous weekly prayer meeting was established, a flourishing Sunday school was maintained, woman's work in the church inaugurated, and in due time a new church building erected, affording seats for 225 persons, and costing $4,500, exclusive of furnishings.

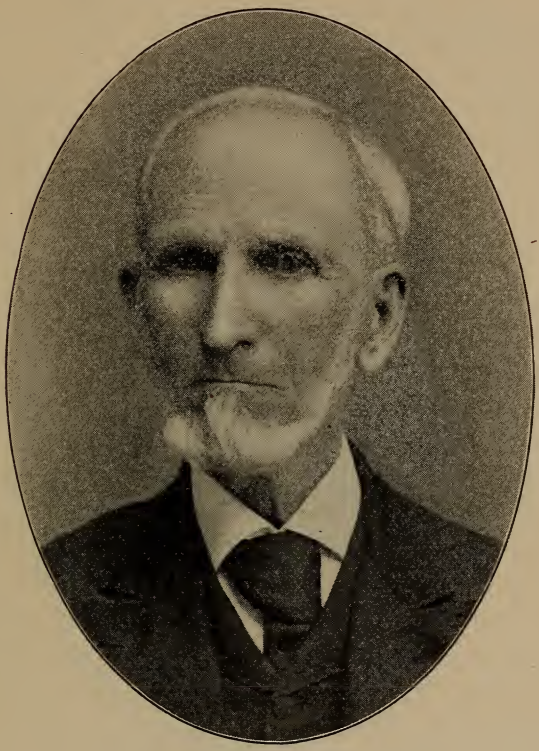
The week following the organization of the church in Omaha Mr. Gaylord organized a church in Fontanelle, where he found quite a number of Congregationalists from the First Church in Quincy, Illinois. This church had

FIRST CONGREGATIONAL CHURCH, OMAHA, 1905
Corner of 19th and Davenport Streets. Rev. H. C. Herring, D.D., pastor. Erected in 1888 at a cost of about sixty thousand dollars

twenty-three charter members, and it was in Fontanelle that the first educational work of the denomination was undertaken. The settlement began in 1854 and was named for Logan Fontenelle, a chief of the Omaha tribe of Indians.

TEMPERANCE WORK

In the very beginning we find temperance work taken up, and every effort made to stem the tide of intemperance



REV. ISAAC E. HEATON

which was coming like mighty billows upon the land. From that day on our churches have ever taken a strong and decided stand against intemperance and kindred vices.

THE FREMONT CHURCH

"In 1856 the Rev. Isaac E. Heaton came with his family from Wisconsin to Nebraska and located in Fremont, then

a mere hamlet. He came to teach, but seeing the great need of ministers he began preaching, and with the few others shared the trials and experiences of pioneer life on the fron-

MRS. ISAAC E. HEATON

tier. Within a few months he succeeded in gathering a church."[2]

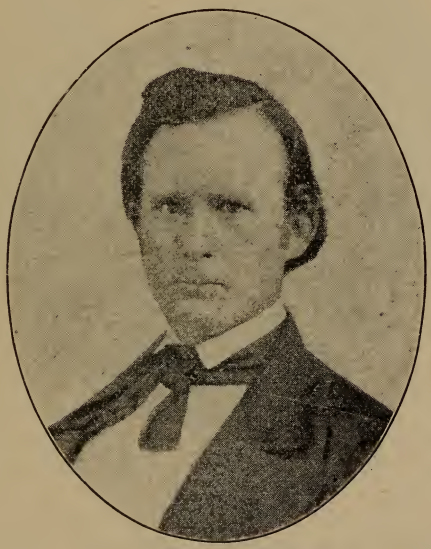
The Fremont church was organized August 2, 1857, with seven charter members.

[2] Gaylord's Life, p. 197.

IV

THE STATE ASSOCIATION OF CONGREGATIONAL CHURCHES IN NEBRASKA

The organization of the General Association was an important event for Congregational Nebraska. It occurred on the 8th of August, 1857.



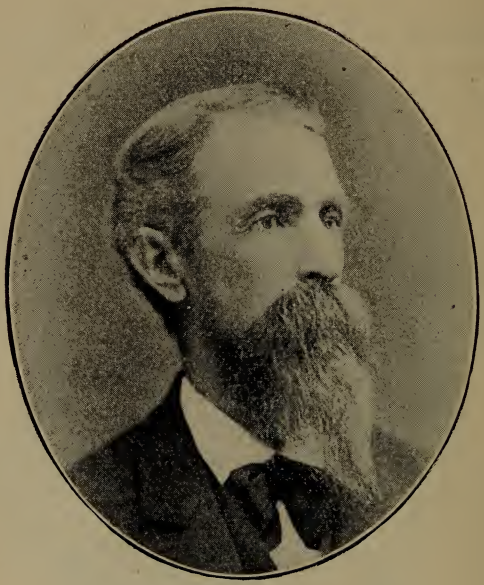
REV. SILAS J. FRANCIS

Three churches, Omaha, Fontanelle, and Fremont, met in Omaha through their representatives and perfected the organization. The roll call as found in the manuscript minutes is of historic value.

Omaha: Rev. Reuben Gaylord, minister; O. B. Richardson (evidently O. D.) and A. R. Orchard, delegates.

Fontanelle: Rev. Thomas Waller, Rev. Silas J. Francis, ministers.

Fremont: Rev. Isaac E. Heaton, minister; E. H. Barnard, H. A. Pierce, delegates.



E. H. BARNARD, FREMONT

A constitution was adopted, and Rev. Reuben Gaylord was elected moderator and Rev. Isaac E. Heaton, stated clerk.

After appointing committees to notify the *Congregational Herald, Independent,* and the city papers of the new state association, the meeting adjourned for the day, and, the next day being Sunday, "met and spent an hour in devotional exercises. Adjourned to perform the service of dedication (evidently of the Omaha Church), and the com-

munion service in the afternoon. At the close of the service the association adjourned."[1]

October 30 of the same year the association met in Fremont in its "first annual meeting."

Mr. Gaylord was again elected moderator and I. Gibson stated clerk, pro tem. A strongly evangelical confession of faith was adopted, rules of business were formulated, and a committee of three was appointed to "take into consideration the location of the literary institution" provided for in a preceding resolution.

Mr. Gaylord and P. Allen of Ft. Calhoun were two of the committee, and Mr. Gaylord was authorized to select the third member in Omaha.[2]

A special meeting of the association was held in Fontanelle, January 5, 1858, to consider the report of this committee, which will be considered in another place.

At this time special meetings of the association were not unusual, and semi-annual meetings were held for a number of years. The next annual meeting was at Ft. Calhoun, October 1, 1858. Rev. I. E. Heaton was chosen moderator, Rev. E. B. Hurlbut is subscribed as stated clerk, and the roll of churches is increased so as to include Omaha, Fremont, Fontanelle, Platford, Decatur, and Ft. Calhoun.[3] Congregational Nebraska is becoming already an important factor in the development of a state. The State Association of Congregational Churches is already considering questions of grave importance in the development of church life and educational work.

[1] Manuscript Minutes, August 8, 1857.
[2] See Manuscript Minutes, October 30, 1857.
[3] Manuscript Minutes, October 1, 1858.

V

SOME DISCOURAGEMENTS

It was not all fair sailing for the pioneer churches of Nebraska. The discovery of gold in the Rocky mountains almost led to the depopulation of hamlets and seriously

SITE OF NEBRASKA UNIVERSITY, FONTANELLE, 1905
Photo. by M. R. Gilmore

affected the growth of churches. Bank failures crippled the work; the breaking out of the Civil war distracted the people, the grasshoppers destroyed crops; the Indians at times were troublesome; and when in later days railroads were projected, the routes passed by some towns to their great disappointment and eventual death, while other towns and churches sprang up in unexpected places.

This in part explains the loss of some churches like Fontanelle, whose early history was bright; whose subsequent

disappointments were many; Fremont secured the county seat, and its name appears in another county; Lincoln was awarded its hoped-for capitol; Crete its college; and the open fields its once ambitious town. The loss of other churches was due to a lack of men and means at the critical times in their development. The Home Missionary Society either lacked the foresight or the money to come to their rescue. Strategic points of strength and opportunity were lost beyond recall.

Some of these churches were turned over to the Presbyterians, because we had not the men and money to man them. This loss was keenly felt and called forth bitter lament on the part of Mr. Gaylord.[1]

His work was constantly growing. He was acting as superintendent of Nebraska long before he gave up the pastorate in Omaha for the general work of Home Missionary Superintendent in the state.

Churches were growing, new ones were being organized, and the pioneers of Nebraska met discouragement with brave hearts and faced the future with hope.

[1] Gaylord's Life, pp. 211 ff.

VI

EARLY DECLARATIONS

Congregationalists in Nebraska were keenly alive to the stirring events of the times. At the May meeting, 1860, we find a resolution urging the A. H. M. S. to send "ministers and the Gospel" to the people in the gold fields of the West.

Home evangelization received considerable attention in 1862. At the annual meeting of the association held in Nebraska City, October, 1864, we find this report from the Committee on "The State of the Country":

"Resolved, 1st, That the only way to secure for this government true and permanent peace and prosperity is to prosecute this war to the complete suppression of the Rebellion.

"2d, That the earnest efforts of the government to this end meet our decided approbation.

"3d, That we thankfully recognize the gracious providence of God in the recent victories that have so thrilled every loyal heart."

A year later, September, 1865, the committee, consisting of Rev. Reuben Gaylord, Rev. Isaac E. Heaton, and Deacon J. J. Hawthorn, reported as follows:

"Resolved, 1st, That we gratefully acknowledge the kind providence of God in the final victory obtained over the armed forces of the Rebellion.

"2d, That we shall fully secure the legitimate results of this great struggle only by administering equal justice and giving the rights of citizenship to those who have been

lifted out of bondage, and inflicting suitable punishment upon the leaders of the late Confederacy."

Again in 1866, at the annual meeting held in Fontanelle, the Committee on the State of the Country, consisting of Rev. F. Alley, Rev. E. B. Hurlbut, and Bro. G. Gaylord, made the following stirring report:

"Whereas, Our country is now in a very disturbed state, lawlessness and bloodshed deplorably increasing, and

"Whereas, The unreasonable prejudice against and oppression of the colored race are hindrances to our peace and the progress of civilization among us, therefore

"Resolved, That we deeply regret the present unhappy disagreement between the legislative and executive departments of our government.

"Resolved, That in impartial suffrage and impartial justice to all classes we recognize the only permanent basis of the peace and prosperity of this nation.

"Resolved, That we regard the course of the President of these United States in his general policy, and especially in his late speeches, as opposed to the peace and prosperity of this nation, and derogatory to the dignity of the high position in which he has been placed."[1]

In expressing itself on local conditions in 1865 the association put itself on record as follows:

"New fields are opening and demanding culture, and laborers are needed to go in and possess the land. A large increase of material prosperity has characterized this year, and we enter upon the year before us with new encouragements and hope. While we rejoice that so much has been done, we feel humbled that no more has been accomplished, and desire humbly to beseech a larger measure of divine influence and a higher spirituality."

[1] Manuscript Minutes for years noted.

A declaration on temperance in the same year is of interest:

"In view of the alarming prevalence of intemperance in our land, and especially among the newly settled portions of our country,

BELLEVUE, NEBRASKA, 1856

No. 1 (near center), old home of Peter A. Sarpy; No. 2 (in foreground), Sarpy's new home; No. 3, Indian mission; hill on extreme right, present site of Bellevue College.

"Resolved, That the Association of Nebraska hereby declare,

"I. That the chief instrumentality upon which temperance men must rely in their struggle to put down the great evil is the education of the people to the appreciation of the evils and dangers of intemperance.

"II. That solemn obligation is laid upon the church to take a foremost part in the work, and that all Christian men and ministers must let their influence be felt decidedly against this evil.

"III. That the only platform on which this struggle can be carried to a decided issue in our country is total abstinence from all intoxicating drinks.

"IV. That we decidedly disapprove of the use of beer, ale, and all malt liquors or domestic wines, whether manufactured from grapes, currants, or any other fruit, except for medicinal purposes."[2]

In 1868 the association says that:

"The use of intoxicating liquors as a beverage, and the present popular uses of tobacco, are spots upon the Christian character, examples pernicious to society and the Church of Christ; that they greatly impair personal usefulness, and are to be discountenanced and avoided by every professed follower of Jesus. That extravagance and intemperate habits in any sphere whatever are opposed to the spirit of the Gospel, consequently wrong, and the money thus expended ought to be consecrated to the service of Christ's cause."[3]

It will thus be seen that our Church fathers were prompt in taking advanced positions on all great moral questions in Church and state, not forgetting that they were citizens as well as Christians.

[2] Manuscript Minutes, 1865.
[3] Printed Minutes, 1868, pp. 7, 8.

VII

A NEW ERA IN CHURCH DEVELOPMENT

The advent of railroads, in a new country especially, means a revival of industry, the building of towns, the settlement of the country, and a larger opportunity for church extension.

The Union Pacific, Burlington & Missouri river, Missouri Pacific, Chicago, Rock Island & Pacific, and Chicago & North-Western railroads have covered the state with a network of iron rails. Their lines extend not only across the state as part of great trunk systems, but the Burlington especially has established lines all over the state with the capital city as a center, and has brought remote regions into easy communication with the great centers of trade, Omaha and Lincoln. The Missouri Pacific has developed a part of the richest portion of the state. The Rock Island railroad crosses a rich portion of the state. The North-Western extends up the Elkhorn valley and on into the northwest. These roads, built for the commercial development of the country and as money getters for the companies controlling them, stand also in close relation to the growth of the kingdom of God in the state.

What would become of the cattle industry in the sand-hills and the mission churches established therein without the Burlington railroad? The beautiful Elkhorn valley and the regions beyond would not be nearly so attractive without the North-Western railroad, and two at least of our Christian schools would cease to be. The Union Pacific has made the Platte valley a rich part of the state. Whatever else they may be, these roads are the agents of the

churches in the development of new life. It meant much then to Congregational Nebraska, and especially to Omaha, when in November, 1863, President Lincoln designated Omaha as the location for the entrance of the Union Pacific railroad into the state.

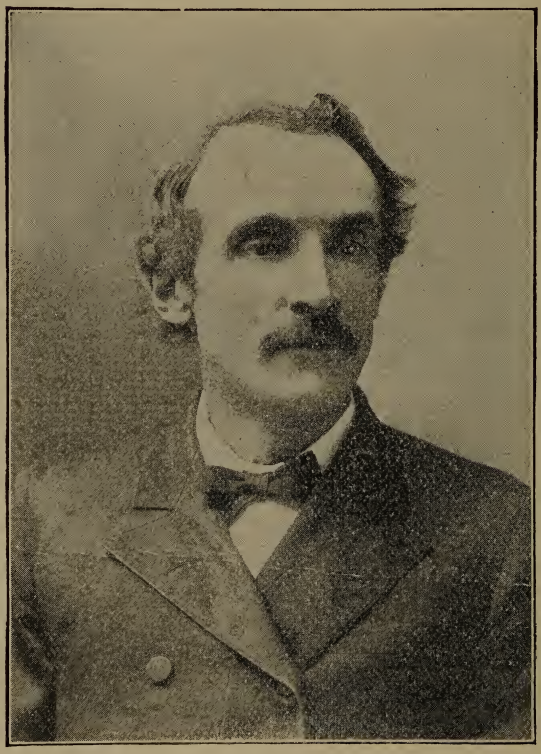
The announcement of this was received in Omaha by telegraph the second day of December, and the grading of the road in eastern Nebraska began in the spring of 1864.[1] Towns sprang up; churches were multiplied; new fields called loudly for more attention than could possibly be given by one or several men who had pastoral charges. It was a situation very similar to the more recent one in Oklahoma. The King's business required haste; we needed missionaries to "ride on the cow-catchers," and get in a town ahead of the saloon, and there must be some man to look after the work. Who should do it? There was one man so well qualified with native endowment and by experience for this general work that no one else was thought of. This man was Reuben Gaylord.

[1] Gaylord's Life, pp. 258 ff.

VIII

GAYLORD AS HOME MISSIONARY SUPERINTENDENT

The state superintendent was then called "the agent," and Mr. Gaylord's field was Nebraska and western Iowa.



REV. A. F. SHERRILL, D.D.

He, however, ministered to the First Church in Omaha till the middle of November, when Rev. A. D. Stowell assumed the pastorate, which he held only a few months,

when he was succeeded by Rev. W. W. Rose, who remained two years. Rev. E. S. Palmer then served the church two years, and after a few months' interval Rev. A. F. Sherrill began his long and successful pastorate, which left its impress for good on the city and state. He was ordained in Omaha in 1870 and remained with the church eighteen years.

It was in 1867 at the Weeping Water meeting that the Secretary of the A. H. M. Society, Rev. Dr. A. H. Clapp, visited the association and greatly encouraged the brethren. The association said: "We have been greatly interested, cheered, and encouraged by the attendance with us at our associational meeting of one of the secretaries of the A. H. M. Society, Rev. A. H. Clapp. This, the first visit of the kind we have ever received, a visit that we expect to be productive of great good to the general cause of home missions in the new state of Nebraska."[1]

In this period of our work the churches were feeling the need of larger evangelizing forces within the state. The work of the American S. S. Union in part produced this need, for the statement is made that "in Nebraska and southwestern Iowa more than two hundred and fifty Sabbath schools were organized, comprising over thirteen hundred teachers and more than nine thousand scholars."[2]

Other denominations were active, but in the rapidly growing state there was work for all. The demand for workers exceeded the supply. We could not ignore our responsibility. We bravely tried to meet it, a responsibility not only for the incoming settlers and their families but for the Indians of the plains as well. We inherited the missionary spirit which moved our fathers to noble deeds in behalf of others.

[1] Printed Minutes, 1867, pp. 9, 10.
[2] Minutes, 1868, p. 6.

In 1869 the State Association met in Fremont, and Rev. Charles Little, first pastor of the First Congregational Church of Lincoln, was the moderator. This meeting is noteworthy because of two strong appeals in behalf of the Indians within the state. One is to President U. S. Grant; the other to the American Board.

The memorial to the President, though long, is of such historic interest that we reproduce it. It is another illustration of the fact that Nebraska Congregationalists were men of patriotism, strong convictions, and courage.

"*To His Excellency, Ulysses S. Grant, President of the United States:*

"The General Association of the Congregational Churches of Nebraska, now in session at Fremont, Dodge county, Nebraska, send greeting.

"Honored Sir—Believing that you are heartily interested in the temporal and spiritual interests of Indians; as a religious body in the immediate presence of these Indians, we venture, unasked, to make to you a few suggestions, as to what,—from our standpoint,—seems a practicable, just, and Christian method of dealing with them. You are doubtless aware that a strong political pressure is now being exerted to remove the Indians from our state, and plant them on lands further removed from white settlements; and to this end strong arguments are found in the following facts:

"1st, The Indian reserves in Nebraska are now nearly surrounded by white settlers.

"2d, These reserves embrace some of the best lands in the state, and their opening for the settlement by whites would add somewhat to its wealth, population, and prosperity.

"3d, The Indians are unpleasant neighbors even when at peace.

"4th, Their national feuds are continually provoking bloody conflicts among themselves, even in the case of those Indians who are located on reserves, and in these quarrels the rights of adjacent white settlers are often too little respected.

"5th, The proximity of the reserve Indians to the white settlements gives a plausible excuse to the wild Indians of the plains to come within a striking distance of white settlers, thus producing continually a feeling of distrust and danger, which is very prejudicial to the rapid increase of population through immigration.

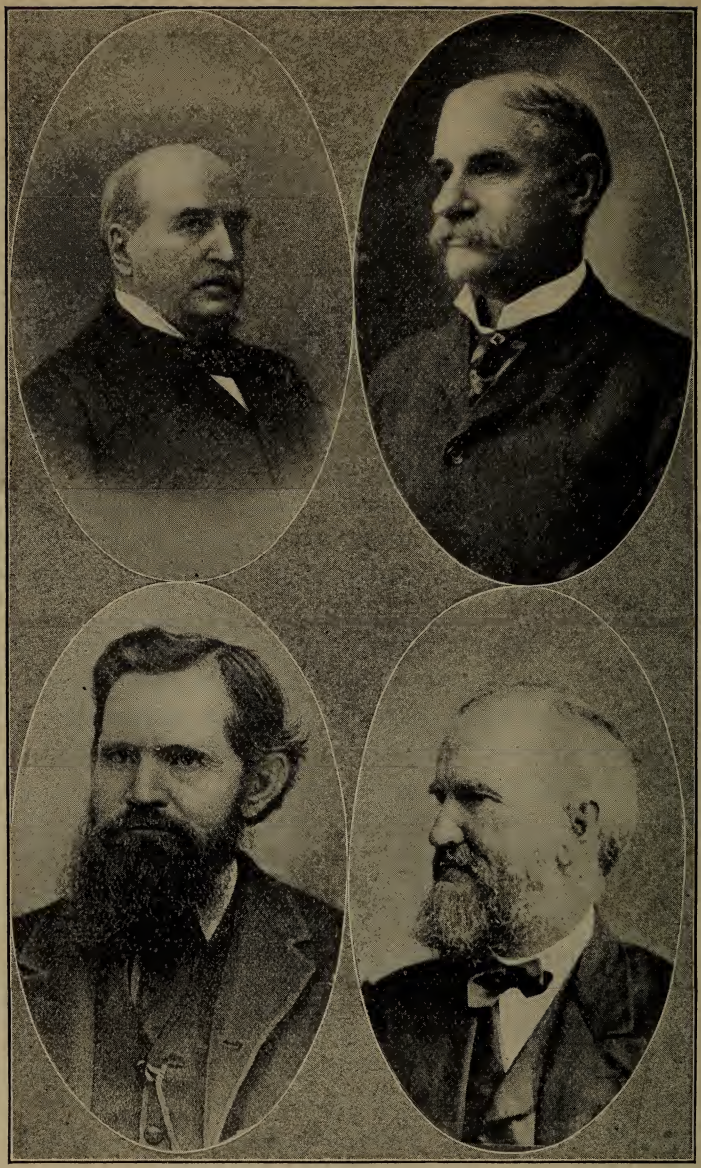
"While these facts above stated are indisputable, we would request your careful consideration of the following statements, which we believe to be equally true and indisputable:

"1st, The reasons above given for the removal of the Indians are all the natural results of the heathen character and customs of these uncivilized peoples, aggravated largely by the vices contracted and exasperations received at the hands of unprincipled white men.

"2d, The vices contracted and exasperations received have been so productive of fatal results, because thus far the motives which have prompted intercourse between the whites and Indians have been so largely of a mercenary and vile character; and because the extreme border settlements are not often a fair representation of the words or manners of our professedly Christian nation.

"3d, If these Indians are now removed for reasons given above, it will be but a short time before advancing immigration will again bring about the same state of affairs, and with equal force call for another removal.

"4th, It is manifest that might does not make right in our dealing with the Indians any more than with any other people; and as a powerful Christian nation, while giving



Dr. Geo. L. Miller
Deacon Geo. T. Lee

Hon. H. H. Shedd
Deacon Geo. S. Harris

SOME PROMINENT LAYMEN

them every just due, we should also manifest such a spirit of true benevolence as to lift them up to a Christian civilization.

"5th, It is a fact that the present position of these Indians is becoming every day more favorable for their evangelization and civilization; and that this work is already being prosecuted with some success among the Omahas, the Pawnees, and some bands of the Sioux.

"6th, It seems possible to obviate almost entirely the difficulties, certainly all the dangers, already spoken of, which by *stringent laws keeping them on their reserves, forbidding all warlike and thieving demonstrations by one tribe on another, and by the occupation of the country by such posts of cavalry as shall form an efficient protection from all evil disposed persons.*

"In consideration of these things we ask Your Excellency to pass by all arguments for the removal of these unfortunate people, based on selfish, territorial, financial, or political reasons.

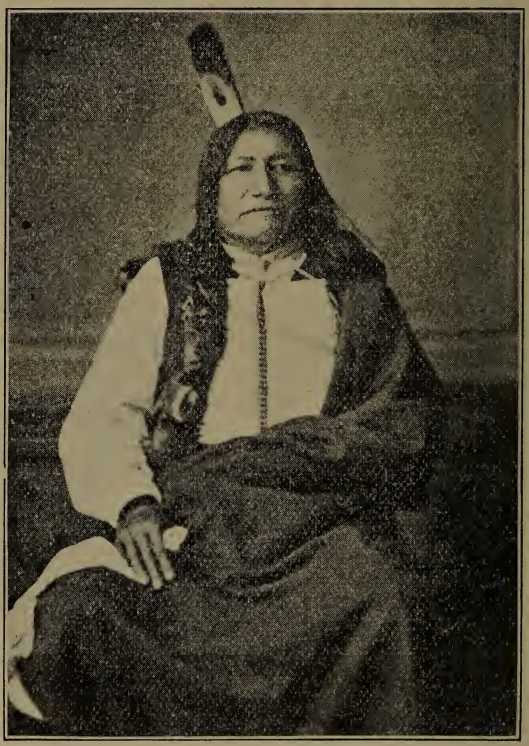
"We believe that the new system which Your Excellency has recently inaugurated will succeed, if it be supported by a military arm sufficient to awe down the dissatisfied and lawless, and *if the policy be held without wavering for a time sufficient to show the reasonable results.*

"To this end we pledge ourselves as a religious body to cooperate, so far as we can, in every effort for the evangelization and civilization of these Indians.

"Praying that the Lord would guide Your Excellency to adopt and execute the best plans for the welfare of all races found within the borders of our nation; and that He will keep you and strengthen you to acomplish all His holy will, with great joy to yourself, and a full assurance of everlasting life; we have the honor to remain,

"Your true friends and staunch supporters. In behalf of the General Congregational Association of Nebraska.

"[Signed] J. B. CHASE, JR.,
"CHARLES LITTLE,
"J. J. HAWTHORN,
"Committee."



SIOUX CHIEF SPOTTED TAIL

This same committee, authorized by the association, sent a most earnest appeal to the American Board for missionaries to the Indians, especially the Pawnees in eastern Nebraska.[3]

[3] Minutes of 1869, pp. 6-10.

In this appeal to the American Board the committee speaks of the Pawnees as being on their reservation within seventy miles of Fremont to the number of twenty-five hundred, and that one of their number had recently been on the reservation. Mr. Albert Watkins in the article on Nebraska in the Encyclopedia Americana says that the Pawnees ceded all their lands south of the Platte river in 1833, and the rest of their possessions north of the Platte in 1857. It is, however, evident from the minutes of the association that the Pawnees were in 1869 on a small reservation, a part of the larger one north of the Platte. They were removed to the Indian Territory in 1876.

There is one Indian reservation in the northeastern part of the state occupied by the Omahas, 1200 in number, and the Winnebagos, 1100 in number. The lands of the reservation have been allotted to the Indians in severalty, and they are all citizens of the state.[4] There is also the Santee agency.

It would be interesting to know how the memorial to President Grant was received, but we have failed to find anything bearing on the matter beyond what is here stated. Nebraska Congregationalists, however, made very plain *their* position in this whole matter, and stood manfully for the protection of the weaker race, true to the historic spirit of the denomination.

[4] Article "Nebraska," Encyclopedia Americana.

LINCOLN IN 1870, LOOKING NORTHWEST FROM CAPITOL

X=FIRST CONGREGATIONAL CHURCH

A SECTION OF MODERN LINCOLN, LOOKING NORTHWEST FROM CAPITOL

IX

REMOVAL OF THE CAPITAL

The removal of the capital to Lincoln in 1868 (the enabling act was June 14, 1867) turned the tide of immigration to that part of the state, and Superintendent Gaylord, whose hard work began to tell upon his health, found the demands upon his strength were increasing with each year. The opportunity for establishing churches in southern Nebraska was increasing each year. The Union Pacific railroad was extending its line westward up the Platte valley, and settlers were following in its track. The Burlington railroad was planning to cross the state, thus making the new capital city easy of access, and in time a railroad, as well as political and educational center. Southern Nebraska in prophecy and in reality was calling loudly for missionaries and churches.

In Omaha and surrounding country the work was increasing rapidly. Mr. Gaylord in 1868 reports to the national society: "The past year has been one of constant and increasing activity in respect to all material interests. Our great railroad (the Union Pacific) is extending its iron arms toward the Pacific, and even now is reaching to embrace the mountains with their hidden treasures, which are soon to be laid at the feet of the nation. The population is increasing; capitalists are constructing railways; farms are brought under cultivation; towns and cities are springing up; and now is the time to lay the foundations of Gospel institutions for future generations. We *must* repeat here the experience and policy of the early settlers of New England, if we would see a prosperous and glorious future.

Along the whole river front of this new and rapidly developing state your society has but two missionaries. We need a large reinforcement of laborers without delay. Situated as we are, in the very heart of the continent, on the great highway of nations, destined to become the chief source of supply to the mountain territories, how important it is that this valley should be thoroughly evangelized, not only for its own sake but for the regions beyond."[1]

If our National Society could only have sent the needed men and money into Nebraska at that time, and stood by the work through that period of foundation laying, our constituency would be vastly larger than it is to-day. Much was indeed done, but eastern men did not have the large vision of opportunity for church extension which the men on the frontier had, and when the vision did come other denominations had seized the opportunity. But our men on the field were active and the work was constantly growing. There is still a great opportunity in Nebraska. We need more men and money to develop our work.

April 6, 1896, Mr. Gaylord alludes to the coming resignation of Rev. I. E. Heaton, the second Congregational pastor in Nebraska, and says, "This church [Fremont] furnishes a beautiful illustration of the fruits of patient, persevering labor in planting and watering the institutions of the Gospel on new ground."[2] The Fremont church is to-day one of the strong churches in the state and has been fortunate in the able men chosen for pastors. The list includes Rev. I. E. Heaton, Rev. J. B. Chase, Rev. Rosewell Foster, Rev. George Porter, Rev. Albert T. Swing, Rev. Loren F. Berry, Rev. William H. Buss, and the present pastor, Rev. John Doane.

[1] Gaylord's Life, p. 295.
[2] Gaylord's Life, p. 296.

X

REV. O. W. MERRILL, SUPERINTENDENT

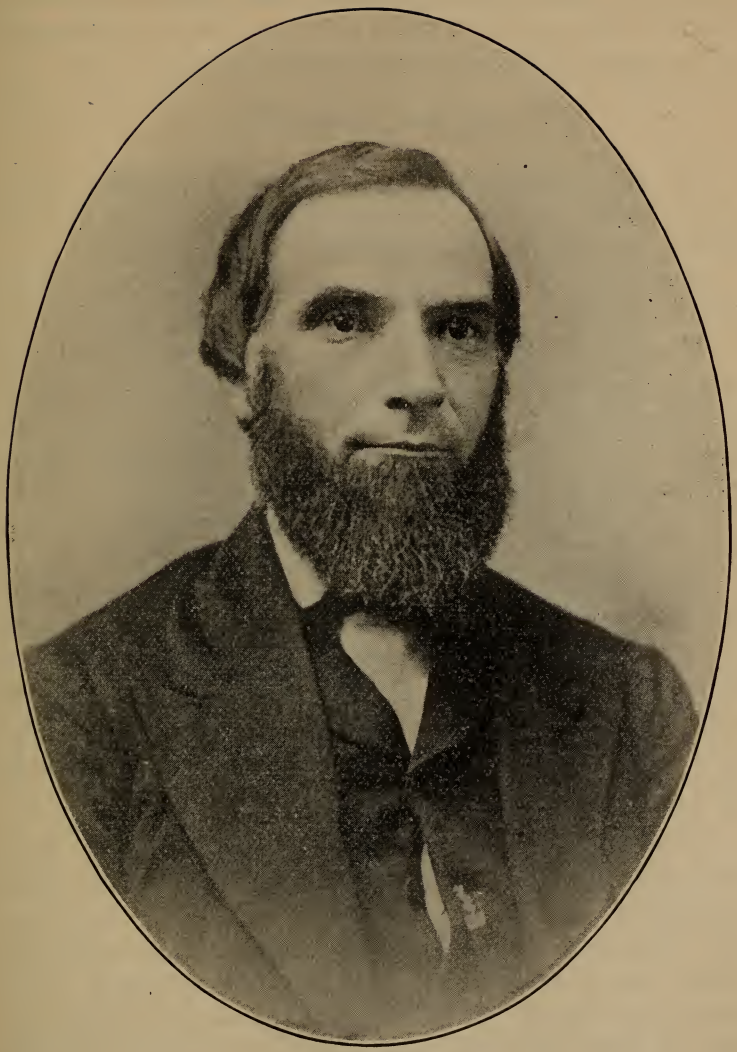
Mr. Gaylord resigned the superintendency of home missions in Nebraska, March, 1870, and Rev. O. W. Merrill of Anamosa, Iowa, was appointed in his place. In his letter of resignation, Mr. Gaylord says: "As I now lay down my work, I look out upon a goodly family of churches, eighteen in number, the way to organize others preparing, and Gospel influences extending more rapidly than ever before. . . . There remaineth yet much land to be possessed, and in view of the present outlook of this frontier field, I earnestly hope that the resources of the society will enable it to enter and occupy the new openings for the Gospel that are constantly coming to our knowledge."[1]

As Mr. Merrill could not enter upon his work immediately, Mr. Gaylord continued to act for some time longer, and afterward took a trip to the Rocky mountain region in the interests of home missions. He later served the church at Fontanelle for a time, and finished his work in the state whose foundations for a great commonwealth he had helped to lay. He was a sturdy, active, wise, and consecrated man. Congregational Nebraska owes much to "Father Gaylord," his devoted wife, and their noble and heroic work in the state.

The State Association in its annual meeting 1870 passed the following resolution:

"That this association tender to Rev. R. Gaylord our gratitude for all the wisdom of counsel and effective aid he has rendered to the ministers and churches of our order

[1] Gaylord's Life, p. 303.



REV. O. W. MERRILL
Second State Superintendent of Home Missions

as agent of the A. H. M. Society, and we pray the Great Head of the church to bless and direct him in the future in the paths of usefulness and pleasantness."[2]

THE PRAYER-MEETING

This same association of 1870 gave expression to the views of the churches on one of the most practical and helpful institutions of the church—the prayer-meeting:

"Resolved, That we deem the prayer-meeting of the highest importance to the Christian church; that we deem it very desirable to have all the members of the church take part in the meeting, be they old or young, male or female, and that all professing Christians should come from their closets to the meetings, and that they should have special subjects for prayer."[3]

It also declared:

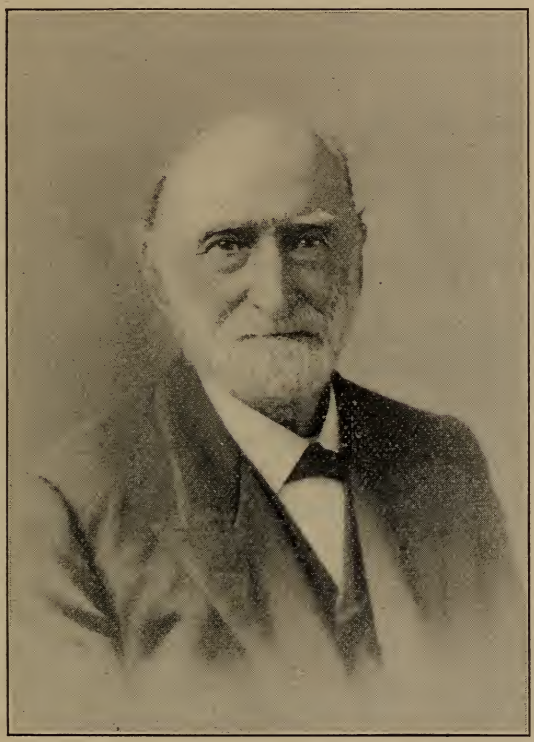
"That the Pilgrim's idea and practice, religiously based and built upon the great doctrine of justification by faith, and governmentally upon the free, equal, and inalienable rights of all men before God and among themselves, deserve and should receive the warmest gratitude to God from all their natural and spiritual descendants, and the most earnest and whole-hearted extension."[4]

These expressions show the trend of thought in the formative period of our church life, and illustrate the sound evangelical position of Congregationalism in the state. The Narrative on the State of Religion in the Churches, which was a special feature of the early meetings of the association, shows that there had been precious revivals during the year, and several new churches added to the list.

[2] Minutes, 1870, p. 7.
[3] Minutes, 1870, p. 8.
[4] Minutes, 1873, p. 9.

There were then twenty-three Congregational churches in the state.

In 1871 the association met for the first time in Lincoln, and Rev. Amos Dresser was chosen moderator.



REV. AMOS DRESSER
Better known as "Father Dresser"

"Father" Dresser was a man who threw his whole life into the home missionary work of the state. He was a veritable circuit-rider, worked largely in rural fields, was beloved by all the churches, and filled a large place in the work

of the state. Rev. A. F. Sherrill, D.D., writes of Father Dresser:[5]

"He was pretty near to pure stuff. I never rode with him over the prairies to his appointments without profit. He kept up his studies and thinking as long as I knew him. With a very tender and solicitous heart always for the people in his parish. He used to own Butler county, as to religion."

At the time of the Lincoln meeting—1871—thirty-two churches were represented. Among these was Crete, destined to become allied with the Congregational educational center, and a church of commanding influence. There were then only two churches, Omaha and Fremont, that were self-supporting. The history of the churches is largely the history of home missions in the state. In his annual report Superintendent Merrill made a plea for the missionary spirit, and uttered these significant words:

"We are laying the foundations of churches and of a work that is to be among and for millions, instead of thousands, and these foundations must not be laid in 'untempered mortar.' Permeating our work must be a Bible-instructed conscience, and outgrowing in our lives must be a deep sympathy with that redemption which Christ brought to our world. We can not afford to be narrow in our views of our duty, or to isolate ourselves from the great world-wide work of Christ through our great societies."[6]

Reviewing the work from the beginning Mr. Merrill alluded to the fact that forty men had labored in the state, nineteen of whom were then in active service, and five were still residing in the state but not in regular service. This year and the next were especially noted for the dis-

[5] Letter, August 10, 1904.
[6] Minutes, 1871, p. 8.

cussion and final action on the location of the Congregational college. The growth of Congregational churches in southeastern Nebraska was a large factor in that issue.

Before another year had rolled by we find Superintendent O. W. Merrill prostrated with sickness and unable to continue his work.

Rev. J. B. Chase assumed temporarily a part of the burden and made the report for 1873. From this report we take the following passage which shows the rapid development of the state:

"There is at the present time much work that needs to be done by us to fill up the demand made by the unparalleled immigration of the past year. The frontier has been crowded along toward the setting sun from fifty to one hundred miles. There are some counties which had scarcely a settler one year ago, that to-day are so fully occupied that there is scarcely a good homestead of government land that is not occupied. The counties north of the Platte need immediate visitation by the superintendent, and provision for spiritual necessity. South of the Platte, especially in what will be the garden of the state—the Republican valley—there are as many more."[7]

The work was growing.

This association also resolved that "God's work would be honored and advanced by the organization of a woman's board of missions," and appointed Mrs. J. E. Elliot, Mrs. A. Dresser, Mrs. A. B. Pratt, and Mrs. R. C. Birge a committee to "initiate the matter." Steps were taken to secure a "compact" with the Presbyterians to prevent friction in the development of home missionary work.

[7] Minutes, 1873, p. 6.

XI

REV. H. N. GATES, SUPERINTENDENT

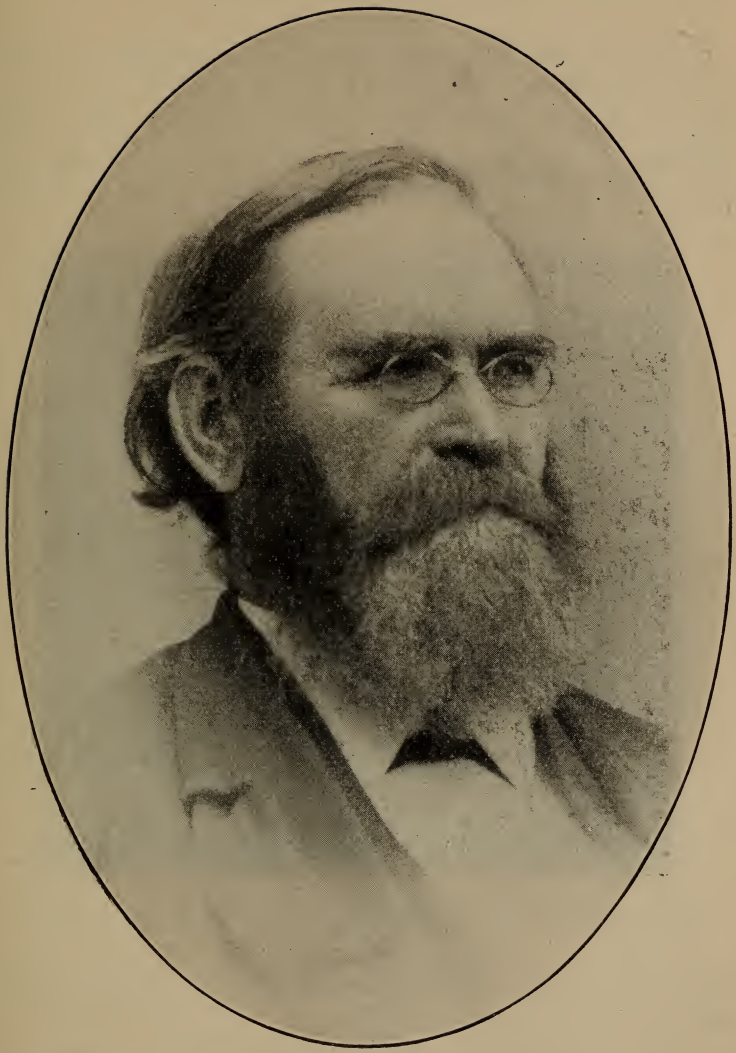
During the year 1873, Supt. O. W. Merrill was called to his eternal home and Rev. H. N. Gates of Minnesota was appointed to fill the office of home missionary superintendent.

His first report shows that he was a man of intellectual strength, broad vision, and keen spiritual perception. He already had his work well in hand. The Association in 1874 said:

"It is with devout thanksgiving to God that we record His goodness to us the past year. While we lament the absence of our late beloved superintendent, a feeling of sadness comes over us that we shall hear his cheerful voice and listen to his wise counsel no more. We at the same time rejoice that his place is so richly filled by one in whom we find our hearts so readily and easily to confide. With this exception death has not been permitted to enter our ranks. While some who came with us last year have found fields of labor elsewhere, their places have been more than filled, so that our present working force is greater than it was a year ago. There has been a steady and, we trust, a healthy growth of churches and members."[1]

We begin to feel that we are reaching modern times, for already such names as D. B. Perry, H. A. French, and H. Bross are becoming familiar on the printed page. We note also that "The Ladies'" Association for Home and Foreign Missions is organized with Mrs. A. Farwell of Ashland as president, Mrs. G. W. Hall of Omaha secretary, and Mrs. H. M. Bates of Omaha treasurer.

[1] Minutes, 1874, p. 14.



REV. H. N. GATES
Third State Superintendent of Home Missions

THE RAVAGES OF LOCUSTS

It was a trying ordeal through which Nebraskans passed. Crops devastated by the locusts; people reduced to poverty; many leaving the state; many more unable to leave; some resolving to remain at any cost, believing in the future of the new state. These had their reward. What kind of a

GRASSHOPPER SCENE, PLATTSMOUTH, NEBRASKA, 1876

report should we expect from the home missionary superintendent?

"I have to record the mercy of God to both churches and ministers during the past year—a year of unprecedented hardships and suffering to the people of the state, in consequence of the ravages of the locusts during the last sea-

son. I would also put on record the wonderful interposition of Providence in shielding our state during the *past summer* from the ravages of the locusts, which, for several months, hung over us in numbers sufficient to have devoured every green thing; but by the hand of God we were protected from the evil, and instead of devastating fields and suffering families, our people are rejoicing in bountiful harvests and a plenty of all the necessaries of life. To God be all the praise."[2]

This year some eleven new churches were organized, among them Hastings and Neligh. The work was strengthened throughout the whole state. Superintendent Gates reported eighty-one churches in all.

We find in the minutes of this year the name of the Rev. Lewis Gregory, whose twenty-three years service as minister to the First Church, Lincoln, has made his name a household one in the state, and won for him the title of "The Nestor of Congregationalism in Nebraska." He has filled a large place in the state and has helped in large measure to make its history; a man of rare wisdom, devotion, and loyalty to the churches. Retired from the active ministry, but active in business circles, he still lives among us, a help and inspiration to all who learn to know him.

[2] Minutes, 1875, p. 12.

XII

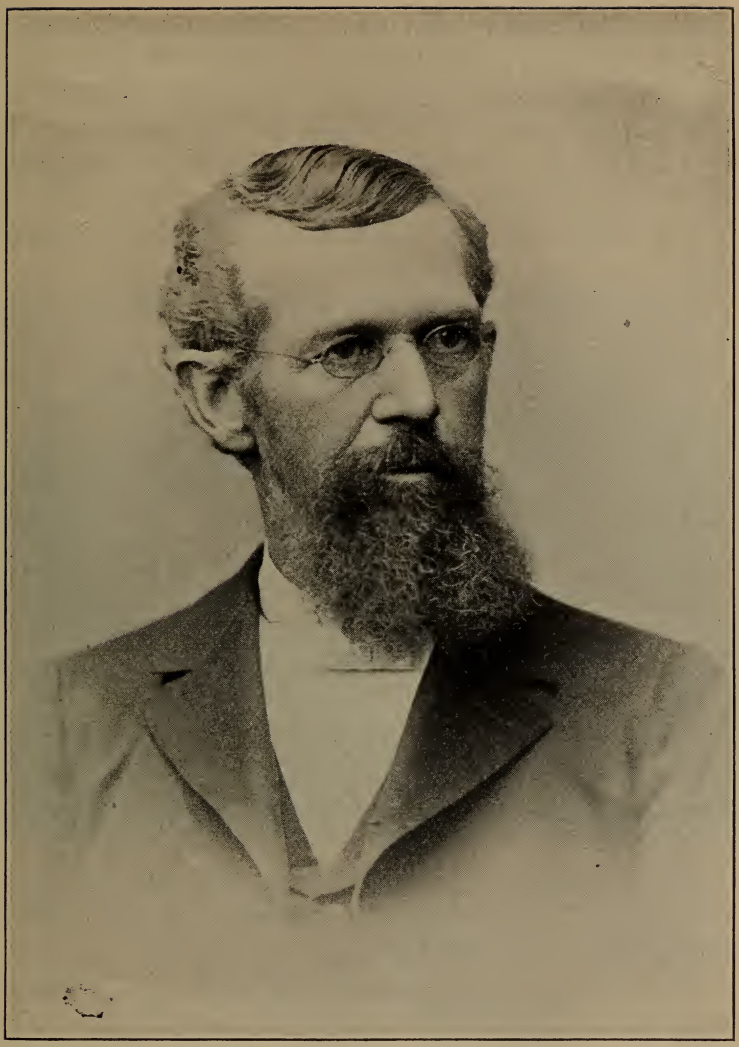
SUNDAY SCHOOL DEVELOPMENT

The period of the '70s witnessed a steady development of church life and the beginning of systematic state Sunday school work, which has been so ably carried on by Rev. J. D. Stewart, the only state superintendent of Sunday school work Nebraska has had, and the first superintendent appointed by our National Sunday School and Publishing Society, though preceded by Superintendent Maile in actual service.

Superintendent Stewart, formerly minister at Hastings, was called to the state Sunday school work in 1882; but it was in 1879 that resolutions calling for a national Sunday school secretary, and for Sunday school institutes, normal classes, and greater efficiency in Sunday school training in our Nebraska churches were passed.[1] These were the initial steps which led up to the present system of Sunday school work in the state. A letter[2] from Superintendent Stewart telling of pioneer experiences may well be introduced here:

"Pioneer work, laying foundations for Christian institutions and character, mostly on the frontier and in new towns, leaves fragrant and lasting memories. To preach the gospel of good citizenship to new communities, while enterprising business men sit on improvised seats in unfurnished store buildings; to return after the women and children arrive, organize Sunday schools and develop them into churches, visit their homes, baptize their children, marry their young people, and bury their dead, is to establish enduring relations with a multitude of families. To

[1] Minutes, 1879, p. 11.
[2] June 30, 1904.



REV. J. D. STEWART

First State Superintendent of Congregational Sunday School Work under the C. S. S. and P. Society

travel in the country and find Christian women, mothers of large families, living far away from all Christian privileges, waiting anxiously for the missionary to come and start Sunday schools, to hear their earnest prayers and see the tears in their eyes when their children are brought to Christ during special evangelistic meetings held with the mission Sunday schools, is enough to gladden any Christian heart.

"To cooperate with pastors and superintendent, gather the people into churches, schoolhouses, halls, or tents, hold normal institutes, conventions, and grove meetings, teach Bible lessons, discuss the best way to make the Sunday school successful, to see the children and young people take notes, all anxious to learn 'more about Jesus,' is the most satisfactory work a man can be engaged in. This has been our experience for twenty-two years."

In this realistic pen picture of missionary life we see how the Sunday school missionary is intimately connected with the home missionary superintendent in upbuilding Christian work in pioneer fields.

The development of the state called for such help, and it was provided. The work continues. The railroad development in the state has enlarged the pioneer work of the missionary. There are whole counties with but few gospel privileges. The demand for more men is urgent. Telephones are preceding the missionary in the sandhills and ranches of the West.

TRANSLATION OF REUBEN GAYLORD

January 10, 1880, witnessed the translation of the pioneer preacher and founder of Congregational churches in Nebraska. A brief service was held in Fontanelle where he died, conducted by Rev. I. E. Heaton of Fremont, and more extended services were held in Omaha. At the fol-

lowing state association held in Hastings, October, 1880, appropriate memorial services were held. "The service was conducted by Rev. A. F. Sherrill, and after the memorial paper prepared by Rev. Julius A. Reed, remarks were made by Rev. J. G. Spencer, Rev. A. Dresser, and Rev. Dr. (H. M.) Storrs. Extracts were read from letters written by Rev. Dr. Salter of Burlington, Iowa, Rev. Dr.

SUNDAY SCHOOL, AMITY, GREELEY COUNTY, NEBRASKA

Magoun of Iowa College, and Rev. Daniel Lane of Iowa."[3] In this service Nebraska paid loving tribute to the memory of the man who has done more than any other one man to build up our Congregational Zion in the state.

This year also Supt. H. N. Gates made his last report as superintendent of home missions. He returned to pastoral

[3] Minutes, 1880, p. 29.

work, taking charge of the church in David City for a few years, and then went to New England, where he passed the last years of his life. His sister, Mrs. A. N. Goddard, of New Britain, Connecticut, writes:

"His work to a great extent was organizing and encouraging feeble churches, traveling some ten thousand miles a year in that state [Nebraska]. He spent the summer of 1876 at the East, preaching in many city churches, in the interest of home missions, and induced a number of theological students to go west to work through their long vacation, guaranteeing them $100 each, and the money was raised. Another time, when the home society could not meet the quarterly payments of the needy missionaries, he advanced the money to them, taking no interest, until they could repay. At the time of the grasshopper scourge, great quantities of clothing were sent to them, and he, with the help of his wife, distributed not only to missionaries, but other destitute families. He helped in founding Gates College, named for him contrary to his wishes, and felt a great interest in it, doing all by his influence for it in his power, and when it seemed best no longer to keep it as a college, was disappointed. His last years were quietly spent in Medford, Massachusetts, reading much, keeping up with the times, and waiting the Lord's time to take him. He talked much of the future and had no dread of the end."[4]

Mrs. Goddard was with her brother the last nine and one-half years of his life and heard much from his lips of his experiences in Nebraska.

Traveling over the state was more difficult in pioneer times than it is to-day with our splendid railroad systems, but even now a sixty-mile drive over sandhills and prairie is by no means uncommon.

[4] Letter dated June 29, 1904.

XIII

REV. C. W. MERRILL, SUPERINTENDENT

Superintendent Gates was succeeded in 1881 by the Rev. C. W. Merrill of Waseca, Minnesota, as State Superintendent of Home Missions, and with his advent we may date

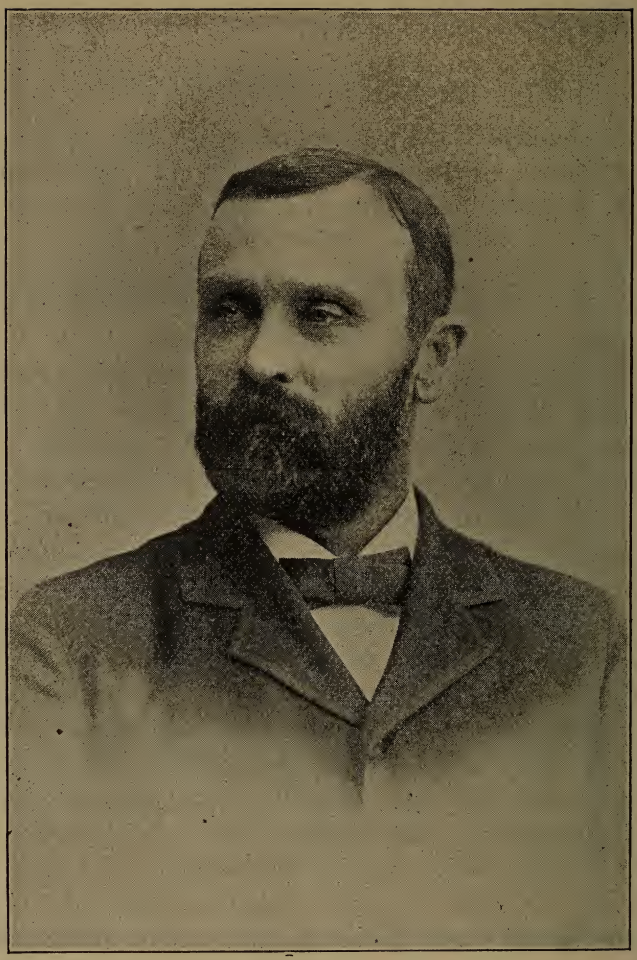
THE MODERN DEVELOPMENT OF CONGREGATIONALISM IN NEBRASKA

When Superintendent Merrill made his first report he found, out of the "136 nominal organizations 132 *de facto* churches"; of these fourteen were self-supporting. Seventy-four churches were supplied with regular services; fifty-one a part of the year; and eleven had no regular services.

The German Association, which has such an interesting history, had come into being with eight churches, and Rev. J. D. Stewart was soon to enter upon his duties as State Superintendent of Congregational Sunday School Work, so that Superintendent Merrill had the help of his valuable assistance, for the cultivation of a Sunday school mission field was often the most valuable preparation for vigorous church extension. The problems of the field were very similar to those which confront us to-day.

During the first six and one-half months of Superintendent Merrill's service he traveled 12,595 miles, 580 of these by team. It was no sinecure office which he filled.

He had a strong conviction that there was need of "a better understanding of the relation of the church to the A. H. M. S. The idea of some seems to be to get all that can be secured from the society, and the church make up



REV. C. W. MERRILL
Fourth State Superintendent of Home Missions

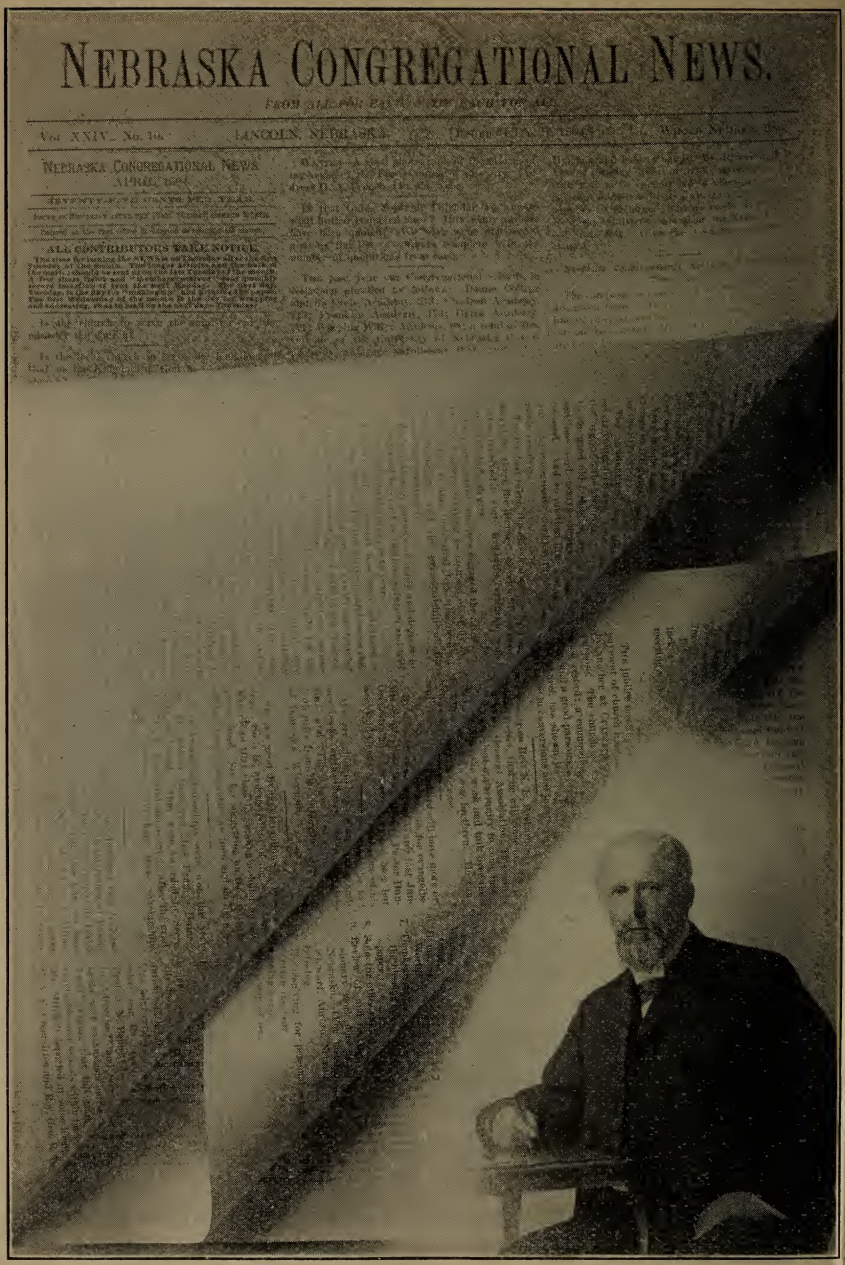
the rest of pastor's salary; the idea of others, to ask and get a certain amount from the society and raise a certain amount themselves.

"What is the true idea? Simply this: the Home Missionary Society is a *helper*. A thorough, careful canvass should be made of the church, the field, all who will give to support the Gospel, and then an *honest answer* given to question twenty in the form of application, 'The *least* amount that will suffice from the A. H. M. S.' Pardon the bluntness, but in many cases that question is *not* honestly answered."[1] The Board of Directors of the Nebraska Home Missionary Society in their monthly meetings appreciate the application of these plain words to present-day conditions. Too many times a *thorough* canvass of the local field has not been made. This may be natural, but it is not Christian.

The association this year—1881—recommended to the churches the Congregational paper "Church and Village," established and owned by Rev. H. A. French, then pastor at Milford. This paper was established in July, 1880, and in July, 1882, its name was changed to "The Nebraska Congregational News." It has held a unique place among the state Congregational papers of the country and is placed in the very front rank. It has been a valuable medium through which church and school news, secured in no other way, comes to our homes and has been published in Lincoln where Mr. French resides.

The association in 1882 was able to record a marked increase in benevolences and conversions, and a "kindling enthusiasm in Bible study and Sunday school work." It also took measures to organize a State Home Missionary Society to take the place of the State Central Home Missionary Committee. This organization was completed at

[1] Minutes, 1881, p. 29.


NEBRASKA CONGREGATIONAL NEWS.

REV. H. A. FRENCH AND THE NEBRASKA CONGREGATIONAL NEWS

the meeting in York in 1883 with the following officers: President Rev. W. S. Hampton, Recording Secretary Rev. L. Gregory, Treasurer Rev. C. W. Merrill; Board of Directors: Rev. H. Bross, Leavitt Burnham, Rev. L. Gregory, Pres. D. B. Perry, Rev. W. Scott, Rev. A. F. Sherrill, and Charles West.

With this organization Congregational Nebraska came into line with the older states in the aggressive work of the churches.

At the meeting of 1883 Superintendent Merrill reported that he had traveled during the year 27,173 miles, visited 130 churches and fields, and delivered 123 sermons and addresses. The churches had increased to 147. Fourteen churches had been organized during the year, five of whom were German. Omaha now boasted its second church, St. Mary's Avenue, organized May 8, 1883. Omaha has now, 1905, eight churches, the First, St. Mary's Avenue, Plymouth, Saratoga, German, Cherry Hill, Hillside, and Park Vale.

It was generally the privilege of the association at its annual meetings to welcome representative Congregationalists from the East and from other state associations. In the earlier days delegates from other state bodies were received, and the association appointed delegates to their state meetings. This pleasing custom gradually went out of use, but our missionary secretaries continue to visit us from time to time, and in these later days enterprising business committees have secured the presence of some of the most noted missionaries from the foreign field. They have thrilled us with their addresses, and have given us a larger vision of the world-wide work in which we all have a common interest. We shall not soon forget the visits of such men as Dr. W. S. Ament of China and Dr. R. A. Hume of India.

THE NEBRASKA SUNDAY SCHOOL ASSEMBLY

In the '80s we find the Nebraska Sunday School assembly established, with Rev. A. E. Dunning, D.D., of Boston, as conductor. A Chautauqua assembly for some years was conducted at Crete with superior programs, which attracted visitors outside of the state, but the enterprise was not a financial success, and was, after some years' trial, reluctantly given up. It is a matter of sincere regret that this movement, which gave prestige to the denomination and was developing a Congregational consciousness, should have failed for want of financial support. The reasons for this it is not our purpose to discuss. Opinions vary. The loss to the churches, however, is evident.

THE GERMAN WORK

The German work was so rapidly expanding that a general superintendent, the Rev. George E. Albrecht, was appointed with headquarters at Davenport, Iowa. Dr. Albrecht, in the interest of the German work, visited the association at its Norfolk meeting in 1884. Dr. Dunning was also a visitor, speaking in the interest of the Sunday School Assembly, and Dr. Wm. M. Barrows, Secretary of the A. H. M. S., represented that society. At this meeting Superintendent Merrill closed his work in the state, having been enticed to resume pastoral labor in Minnesota.

Mr. Merrill is now in Saratoga, California, and in response to a request for some reminiscences of his experiences in Nebraska sends the following characteristic letter:

"SARATOGA, CAL., June 4, 1904.

"DEAR BROTHER—I send in this some crude material for you to work over if you can make use of it. I have left it in 'the rare' because I had but little idea how much room you would wish to give, if any, to what I send.

"I preached one Sunday in the First Church of Omaha; the next Sunday the same sermon in a sod schoolhouse in northern Nebraska, the insects so thick I could hardly breathe without swallowing bugs; yet cultured and college-educated people in the schoolhouse could appreciate the best sermon as well as the people in the Omaha church. When the church at Arlington was organized there was not an original Congregationalist in the organization. Congregationalism is the solution of such a situation. Church organized at Phelps Center, the county seat. New railroad went through, and town of Holdrege started four miles away. Phelps Center in winter time was put on runners, every building, stores, schoolhouse, residences, and all and 'slid' over to Holdrege, four miles.

"Student employed on one field of three points for the summer; preached every Sunday morning at one point, and in the afternoon alternated between other two points. I went on the field and wished to visit all three points in one day; rode forty miles; preached three times; held three communion services; held three church meetings; reached home at midnight, or rather reached starting point; strong, hot south wind, mercury 107 degrees above zero; student used up riding around and looking on while superintendent next morning started on for other work.

"Church building put up at Freewater in the Republican valley. Foundation had to be in by a certain time or largest subscription lapsed; delayed in getting brick; they came right in height of harvest, when the men could not be spared from the fields for a single day; women took teams and went twenty-four miles to railroad, loaded the brick on wagons, drove them home; foundation put in at night, subscription saved; and building dedicated free from debt. These women were of finest culture and education.

"Had correspondence with persons in Beatrice about church organization; one night by telephone arranged for services the next Sunday; conducted the services, completed the arrangements, laid the plans, called the council, and inside two weeks the church was organized and services, regular services, established.

"When I closed my work as superintendent, I received a call from this church, signed by every member, some over forty, in the church.

"When I began my work the First Church in Omaha was the only Congregational church in the city; their idea was to have one strong central church. They saw their mistake afterward.

"I secured Rev. Geo. Hindley to work in the neighborhood of the St. Mary's Avenue Church. In about a year effected an organization; secured Rev. Willard Scott from New York; had to give $750 from the missionary society on salary of $1500. Committee thought it very unwise; in third year the church came to self-support, and soon became one of the best churches in the state.

"Went to Ogalalla; no church, Sunday school, or anything of the kind. Just before I was there a fire burned down most of the business part of the town; some men were gambling in a saloon; saloon took fire, men moved their table into the street and went on with their gambling by light of the burning buildings.

"I secured a man to go there as teacher and preacher, and in a short time had council called to organize a church.

"But I think I better 'say amen and quit.'

"I don't know as I have come within forty rods of what you wish, but have at least shown my good will.

"Most cordially yours,

"C. W. MERRILL."

XIV

REV. J. L. MAILE, SUPERINTENDENT

Rev. J. L. Maile, formerly of Michigan, was chosen state superintendent in place of Mr. Merrill.

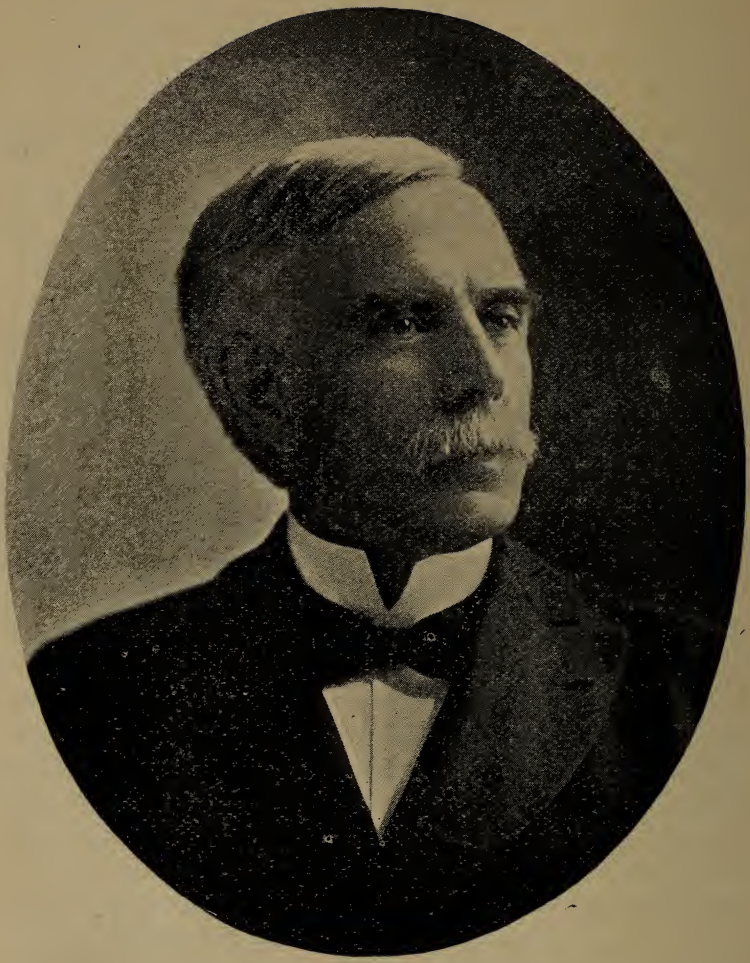
During Mr. Merrill's service in the state the work had so expanded that we find in his last report that in this time, three years and eight months, he had traveled 93,712 miles: by team 2,666; by railroad 91,046, and had given 534 sermons and addresses. Forty-two churches had been organized with a membership of 646, and forty-three meeting-houses erected.[1] A general missionary was also appointed, Dr. H. Bross, for several years pastor at Crete, entering upon the work.

Superintendent Maile's first report, given at Beatrice, 1884, shows that the list of churches had increased to 168. Seventeen of these were self-supporting. Nebraska was still a missionary state, and its history largely of home missionary work. The development of church and school was largely dependent on the fostering care of the National Home Missionary Society.

The state itself is a large debtor to the generous aid of the home missionary societies connected with the different denominations represented within its borders. It has not yet, nor can it easily, cancel its obligations.

The churches in this period believed in the installation of pastors, and the year 1885 witnessed the following installations by councils: Rev. W. P. Bennett at Crete, Rev. S. H. Harrison at York, Rev. C. E. Harwood at Fairfield, Rev. William O. Wheeden at Beatrice, and Rev. W. D. Page at Cowles. There were also ordained that year Rev.

[1] Minutes, 1884, p. 24.



REV. JOHN L. MAILE, M.A.
Fifth State Superintendent of Home Missions

George C. Hall, Rev. John Lich, Rev. George W. Mitchell, Rev. A. B. Show, Rev. W. D. J. Stevenson, Rev. W. O. Wheeden, Rev. W. D. Page, and Rev. J. W. Hadden.

The following churches were dedicated that year: Beatrice, Cambridge, Cumminsville, Doniphan, Emanuel, Franklin, Fremont, Gloversville, Indianola, Liberty, Martinsburg, Milford, Newcastle, Omaha Third, Pierce, Richmond, and West Cedar Valley. Chadron, Cowles, Lincoln, Norfolk, Ogalalla, and Stratton had houses of worship nearly completed.[2]

Such lists from year to year were not infrequent. These are noted as an illustration of the *ecclesiasticism* of the period; the development of a Congregational consciousness. There was "something adoing" in the state all the time.

The five years of Superintendent Maile's service in the state represents a time of marked interest in the development of the educational interests of the denomination and in questions of church polity. At the Beatrice meeting 1885, Rev. W. P. Bennett read a strong paper representing the old view, "The second principle in our polity," which was published in the *Congregational News,* and was spoken of as "especially timely in our own state," which indicates the conservative trend of thought at the time in reference to the *fellowship* of the churches.

The centralizing tendency in church polity of the present day would have been vigorously opposed then. In 1888 Rev. L. F. Berry of Fremont gave a masterful paper on "What constitutes a quorum of a council?" and by vote of the association it was ordered printed in the minutes.[3]

It was this year that Dr. A. F. Sherrill closed his long pastorate in First Church Omaha and removed from the state, to the great regret of all the churches.

[2] Minutes, 1885, pp. 18, 19.
[3] Minutes, 1888, pp. 15-33.

LETTER FROM DR. SHERRILL

In response to repeated and urgent requests Dr. Sherrill sends a jubilee message to the Nebraska churches:

"LEE, MASSACHUSETTS, August 18, 1904.

"DEAR BROTHER—You ask me to give the relative status of the Congregational churches in Nebraska when I went there in 1869, and when I left in 1888. At the former date there were about twenty of our churches in the state. Some of them had a very plain frame meeting-house, more had none, and all depended on the Home Missionary Society for help. In 1888 there were 168 churches in the state. Forty-seven were self-supporting, generally with good, modern buildings, some of which had cost $50,000 or more. The early churches, though few and small, corresponded well with other growth and conditions in the state, and with their pastors were useful, and regarded well by the people.

"The superintendents succeeding Mr. Gaylord kept pace with frontier progress, and preserved our good reputation as pioneer churches. Our first pastors were followed by younger men, as President Perry, Rev. Lewis Gregory, Superintendent Bross, and others, who came to the state to remain and do permanent work, and their services to the churches, to education, and other interests can not be overstated. When I left Nebraska, our denomination was in the forefront as to number and activity of churches, and Doane College with affiliated academies, illustrated our reputation everywhere for interest in Christian education.

"In those earlier days we tried to plant churches only where they were plainly needed, avoiding sectarian ambition, and keeping the responsibility for too many churches in the town where it belonged. In closing, let me pay a hearty tribute to the laymen of both sexes, whose worth,

generosity, and devotion contributed so largely, not only to the growth of the churches but also to all that enters into the foundations of a good commonwealth."

Supt. J. L. Maile closed his labors with the Nebraska churches in 1889 at the Ashland meeting of which he was moderator.

The Home Missionary Society expressed by vote its "high appreciation of the consecration and devotion he has manifested, and the efficiency he has shown in his five years of service with us; and we heartily commend him for the work he has done, and bid him Godspeed in the work which lies before him."[4]

Mr. Maile has kindly furnished recollections of his work in the following letter:

"Los Angeles, California, June 18, 1904.

"Dear Sir—In line with your request for some recollections of the events of my work in Nebraska, I send you the following:

"As Superintendent for the Congregational Home Missionary Society in Nebraska, I began my labor in October, 1884, attending the State Association at Norfolk, as a beginning of my work.

"I relinquished my superintendency of state Sunday school work in Missouri to accept this appointment. During the two previous summers I taught in the normal department of the Crete Chautauqua assembly, directing the program during the second season. My previous acquaintance with the Rev. J. D. Stewart at Chautauqua, New York, led to these engagements.

"From the acquaintance thus formed in the state, I was asked to succeed Rev. C. W. Merrill, resigned. He had successfully led the home missionary work for a number

[4]Minutes, 1889, p. 24.

of years, following Superintendent Gates. I may say that as Secretary of our National Sunday School Committee, formed at Chautauqua, New York, in 1878, I there met Brother Stewart, and thus one contact and friendship led on to another.

"The work of this national committee led to the holding of a Congregational congress at Chautauqua in 1879, at which Joseph Cook, Lyman Abbott, Dr. J. O. Means, Dr. Hutchins, and others addressed our Congregational people. Our agitation of the need of an advanced movement in our denominational Sunday school work culminated in the appointment by the directors of the Sunday School and Publishing Society of Rev. A. E. Dunning, D.D., as National Secretary.

"Under the reorganization, Rev. Jno. L. Maile was appointed first on the list of superintendents to serve in Colorado, Rev. J. D. Stewart was next assigned to Nebraska, and Rev. H. P. Case succeeded Mr. Maile in Colorado, the latter being transferred to Missouri.

"These successive steps in the development of our general Sunday school work are interesting and important because the prosperity of our home missionary work has been much assisted by the aggressive life of our Sunday school enterprise.

"My five years' work as superintendent of home missions in Nebraska occurred during a period of energetic expansion and occupancy of many communities on the advancing of settlements.

"Some sixty-one churches were organized during this period; not all of these organizations were due to my initiation. I recall as having little to do with starting the work at Beatrice and Seward; the German churches were not recipients of my care, although I cooperated for their welfare as best I could.

"General Missionary Harmon Bross, my most efficient and honored successor, started the work at Chadron, Crawford, Hay Springs, Hemingford, and other places. I vividly recollect the improvised meeting-house of Plymouth Church in Lincoln, with earth banked well-nigh up to the eaves of the board structure, resultant in comfort during severest winter storm. In the council organizing the church at Burwell, Rev. Lewis Gregory rendered very important assistance.

"Thus I might recall the incidents occurring on many new fields.

"At Curtis the work was started under very primitive conditions. Doniphan required persistent faithfulness on the part of Rev. J. H. Embree. The church at Dustin was due to the energetic efforts of Mrs. Dustin and family. They had come from Boston for the benefit of the health of a son and daughter, and found a marked contrast in the manner of life at the metropolis, and in the distant valley of northern Nebraska. Mrs. Dustin rode her broncho from one isolated ranch home to another, and interested mothers and children in Sunday school and temperance work.

"The work at Farnam was first led by Rev. John Woolman, whose large family was domiciled in very small quarters, and at that time the people of the congregation were in the midst of the trials incident to pioneering in those days. Our Grand Island church was formed under circumstances which led some good people to doubt the success of the enterprise. Rev. Mr. Comstock was the first pastor, and I judge a succession of efficient ministers have wisely led the church.

"At Leigh I found a Dr. Geer, brother to a former fellow-student at Oberlin, and have since met him here in southern California. This church enjoyed one or two genuine revival seasons, and was much strengthened thereby.

"I think it was at Newcastle that I made my first visit in northeastern Nebraska immediately after the association meeting in 1884. The elderly minister was in a peck of trouble, and the wisdom of the superintendent was drawn upon to solve sundry problems. I trust this work survives in strength.

"At Ogalalla I assisted in dedicating the meeting-house. Mr. L. E. Brown, who was passing from the law into the ministry, was the young pastor. A successful series of meetings was held. The family of the station-master was specially interested and the work received a strong impulse.

"Five churches were organized in Omaha during my administration, and I suppose they have had varying degrees of success.

"I recall the beginning of the work at Strang and Shickley, under the lead of Mr. Glen A. Taylor, who came direct from Yale Theological Seminary. Special difficulty seemed to attend these enterprises, but they were in good measure overcome.

"Geneva was started by the Presbyterians, but was changed to our Congregational fellowship by the almost unanimous action of the people concerned.

"At Trenton, well on toward the western line of the state in the Republican valley, Mr. and the Misses Hogg were the pillars in that church. If memory serves, a very ungodly man made a generous subscription toward building the meeting-house, on the ground that he did not wish passengers, looking from the Pullman car windows upon the village, should consider it a heathen community because no church edifice was visible. I have met the Misses Hogg in Los Angeles, as indeed many old friendships have here been renewed.

"My recollections of the details of the work are so imperfect that I hesitate to write the above. Much more

might be said. A true spirit of consecration and of earnest desire to build up the Kingdom of Christ characterized our ministry and churches as a whole. I enjoyed the hearty cooperation and friendliness of pastors of self-supporting churches. A. F. Sherrill, Willard Scott, Lewis Gregory, President Perry, Professor Fairchild, J. D. Stewart, and many others might be mentioned whose inspiring friendship was of greatest value to me.

"Mr. Charles West of Lincoln very efficiently served as Secretary of the State Board of Home Missions. He removed to Denver and there passed to the Beyond.

"It was my privilege to serve as trustee on the board at Doane College. The inside views there obtained confirmed my sense of the importance of education conducted under distinctly Christian auspices. Much quiet, hard work has gone into the young life of Nebraska from this institution. The affiliated academies are doing an equally important work, the circle of institutions forming an ideal combination for the attainment of the great ends they represent.

"In my addresses to the churches, I frequently urged the importance of dedicating promising young men to the Christian ministry, and since our churches were served by pastors who had been raised up elsewhere, we should develop our proportion of ministers for the time to come. I pressed the importance of sustaining our educational institutions as an effective method of building up our churches in the Christian life.

"The impression was thus unwittingly made that I was specially interested in Christian education, and when the Educational Society at Boston was, in 1889, looking for some one to serve as college field secretary, I was asked to take that responsibility. I accordingly resigned my Nebraska appointment, and in October of said year began in

New England my work of representing western colleges and academies to the eastern churches.

"Nine colleges, eighteen academies, and twelve mission schools were at times on our list to be presented in public and in private. I frequently met President Warren of Gates College (now of Yankton College) and other veteran presidents.

"In 1895-97 I made a special campaign for endowment for Whitman College, Washington, and gathered much original data concerning the great work of Missionary Marcus Whitman in saving to our country the great northwest region of the Pacific Coast.

"Health being impaired under the stress of continuous and heavy work, I sought a change by accepting, in 1897, the home missionary superintendency of North Dakota. I served in this field with happiness to myself until the effect of severe winter compelled the seeking of a milder climate.

"Rev. James T. Ford, the veteran superintendent of southern California, having resigned, to take effect April 1, 1899, I entered the open door of that work, and am wholly rejuvenated by the restoring effects of the most attractive climate on earth.

"I treasure the remembrances of my Nebraska life as among my most precious treasures. It must be that such rich reminiscences will spring into new life in the realms of the Great Beyond, to which we are hastening, and where, perhaps, we shall perfect much that has been begun in this present life under circumstances of limitation and imperfection which the Master wishes to see perfected.

"My affectionate greeting to many friends in the grand state of Nebraska.

"Very sincerely yours,

"JOHN L. MAILE."

XV

REV. HARMON BROSS, D.D., SUPERINTENDENT

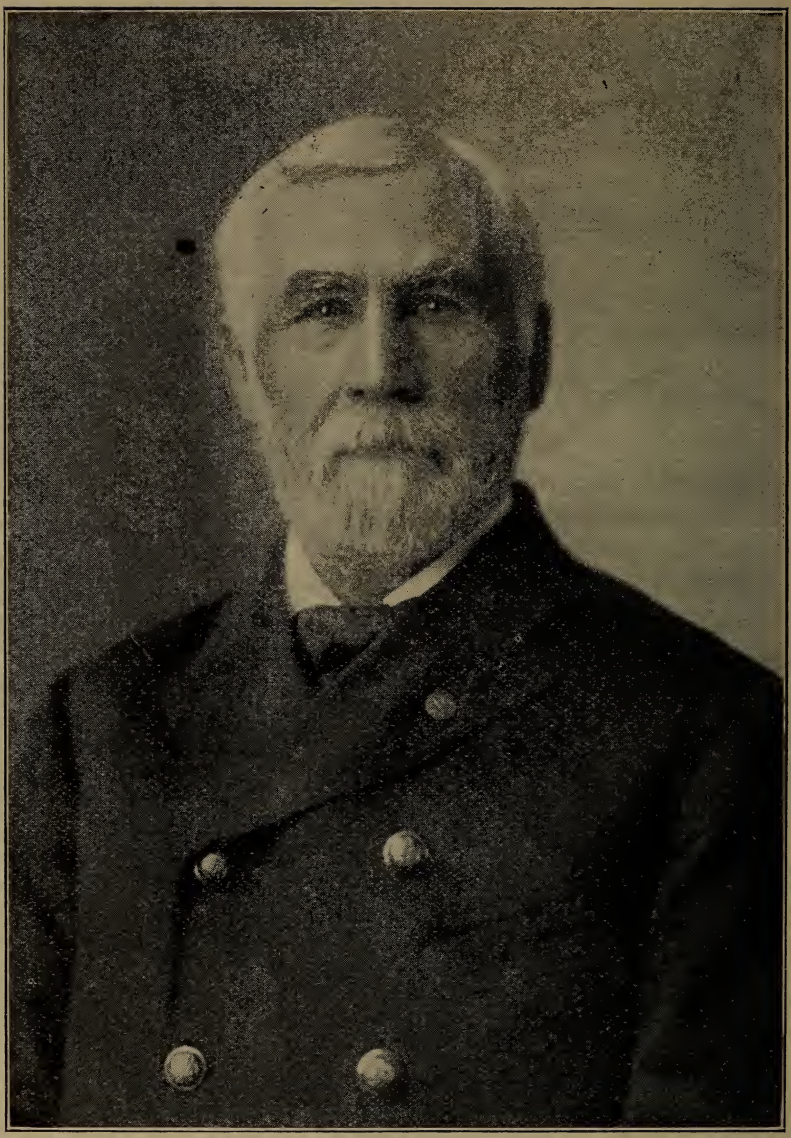
The logical successor to Superintendent Maile was Rev. H. Bross, D.D., the General Missionary of the state and superintendent of the Black Hills region. His long service as stated clerk of the association had kept him in touch with all the churches of the state.

At the request of the writer, Dr. Bross has furnished a brief account of some missionary experiences while he was general missionary. These serve as a valuable illustration of the pioneer work in the state in comparatively recent times. Dr. Bross writes:

"LINCOLN, July 6, 1904.

"After a pastorate of nearly eleven years at Crete, extending from August 1, 1873, to February 1, 1884, during which time the church increased from a membership of fourteen to 185, and the present house of worship was built, I entered upon general missionary work in northern Nebraska with headquarters at Norfolk.

"At that time we had comparatively few churches in the North Platte region, and efforts were made at once to extend the work. The churches at Wisner, Pierce, West Cedar Valley, and other points which were nearly extinct were revived and strengthened. Special meetings were held in Dixon county, out of which the churches of Newcastle and Daily Branch grew, also a church at Martinsburg now nearly extinct. The churches at Gloversville and Park in Antelope county also grew out of this work. Ainsworth had been organized but was nearly extinct; it was revived and Long Pine added. The churches in Holt county were also gathered the following summer.



REV. HARMON BROSS, D.D.
AS DEPARTMENT COMMANDER G. A. R.
Sixth State Superintendent of Home Missions

"During the session of the legislature in 1885 the counties of northwestern Nebraska were organized and a great tide of settlement poured into that region. In the early spring I made an exploring expedition into that region, visiting the new towns of Gordon, Rushville, Hay Springs, and Chadron.

"With the first train into Chadron, August, 1885, I went to begin permanent work. I made headquarters at Chadron and soon had a gospel tabernacle ready for church and Sunday school. On Sunday, September 13, 1885, the three churches of Rushville, Hay Springs, and Chadron were recognized by council, Rev. M. L. Holt of Neligh being delegate from that church, and Mrs. Bross from the church at Norfolk, where we were then living.

"Houses of worship were soon built at these three points; but later at Rushville, when the Methodists, Baptists, the United Presbyterians, the German Methodists, and the regular Presbyterians all crowded in, it did not seem wise to continue further expenditure of home missionary money, and that point was given up. With the extension of the railroad in the spring of 1886, church work was established at Crawford, where we now have a thriving church with a good brick house of worship and parsonage all paid for. The church at Chadron has also just come to self-support; has a good house of worship and parsonage free of debt.

"September 29, 1887, the Northwestern Association was organized at Chadron, and later Chadron Academy was established. The work then extended into the Black Hills and into Wyoming and I was made superintendent of that region in connection with my north Nebraska work.

"The extension of the Burlington road into northwestern Nebraska and the Black Hills in 1888–89 opened another large region, and population began pouring in. With Hemingford in Box Butte county as a center, preaching points

had been established throughout the county, and the church at Hemingford was organized in 1886. Then followed Hyannis and Reno and these formed the nucleus of a large group of churches since gathered in the sandhills.

"The aim had been to have our churches organized in groups, so that they might support each other and have fellowship among themselves. With this in view, we passed from Ainsworth 150 miles west before attempting the organization of another church. These churches have proved very efficient and fruitful in their influence for good, and in developing Christian character among young people who have made themselves strong for good work. The church at Chadron has made a good history in this respect. The young people who have gone from there to college, and have become teachers, Christian business men, home keepers, will date their first impulses for the higher life to influences emanating from the church and academy. One of our most influential international Y. M. C. A. workers was converted in that church and started on his career of usefulness. The community of churches in the Black Hills and in central Wyoming owe their existence and their strength largely to their close contact with this work in northwest Nebraska.

"An interesting feature in the extension of this work was the use of Gospel tabernacles in the beginning. The success of the one at Chadron was suggestive of what might be done in other places, and in a short time the general missionary had at his disposal six canvas roofs which might be used for gospel tabernacles at various places. One of these had been purchased at Chadron by the Sunday school of Farmington, Connecticut; another was bought by money given by the Sunday school at Milburn, Illinois, and four were donated by the firm of J. V. Farwell & Co., Chicago.

"At each place the use of a lot was secured, a collection taken to furnish sufficient lumber for the walls of the temporary building, and this was covered with the heavy ducking. No windows were needed, and one small door allowed entrance to the unique structure. In this way the church and Sunday school had a home at once with regular hours for service and a distinct place in the life of the community.

"One of these tabernacles, that at Buffalo Gap, was used for eighteen months. When the one which had been used at Lusk for some time was not needed there, it was brought down to Ravenna and sheltered that church in its early history.

"In December, 1889, when Rev. J. L. Maile discontinued his work as superintendent, the writer was appointed superintendent of the state work with headquarters at Lincoln. When he entered upon his work as general missionary February 1, 1884, the denomination had 148 churches in the state with a total membership of 4,042, with 6,390 in Sunday school. There are now 203 churches with membership of 15,212; and 16,719 in our Sunday schools.

"Our yearly contributions then for home expenses were $45,248; now $160,287. Our benevolences then were, per annum, $8,722; now $21,827.

"H. Bross."

In his first report to the Home Missionary Society Superintendent Bross says:

"The western half of our state presents all the phases of work in a region where home missionary efforts have been in progress fifteen or sixteen years. There are the same difficulties, the same opportunities, the same mighty incentives to aggressive work. It is as yet almost entire missionary ground. We have there only five self-supporting

churches, and but about thirty in all, including several German churches."[1]

Superintendent Stewart says in his report:

"In many places the people are entirely destitute of any religious services. The few Sunday schools that have been organized are but little better than none, as ignorance and infidelity prevail to a great extent. The scattered settlers in those new communities consist very largely of those classes that care nothing for Bible study, and those who have been members of Sunday schools have been so long without them that in many cases they are indifferent . . . In all that region (the western frontier) there are but few people who are competent for officers and teachers, and of these only a small number have consecration and Christian character sufficient to make the Sunday school a success."[2]

And yet that year Superintendent Stewart organized twenty-one schools.

The association of 1890 made a strong protest against opening the World's Fair on Sunday, and a stirring appeal for an amendment to the state constitution prohibiting the liquor traffic. A spirited address by the Rev. A. A. Cressman upon "Work among the Bohemian population of the state" called forth vigorous resolutions, endorsing the work already done, and expressing sympathy with those engaged in that service.

As we contrast this period with that of three decades preceding we find similar problems. The frontier has only been pushed to the western part of the state, and there the work is as truly pioneer as that in eastern Nebraska when Father Gaylord began work on the banks of the Missouri. In 1890 the State Missionary Society employed

[1] Minutes, 1890, p. 31.
[2] Minutes, 1890, p. 34.

two general missionaries, Rev. G. J. Powell and Rev. George E. Taylor, to supplement the work of the state superintendent.

At this time the American Home Missionary Society was beginning to reduce appropriations to Nebraska, and said:

"Your churches should be made deeply to feel that whatever new work is undertaken must come from the savings of the old work, and an increase in the contributions to the cause."[3]

It is not always understood that as the eastern portion of the state has become self-supporting, a vast empire in the western portion has sprung into being; that this is pioneer soil, and being more sparsely settled than eastern Nebraska will remain a missionary field for some time to come, and that in eastern Nebraska there are parishes, once self-supporting, which on account of removals and changes find themselves once more on the home missionary list.

The missionary problem is always being solved, but each year new elements enter, and so it is ever with us.

THE DROUTH

This period is also remembered for the severe drouth which devastated homes, ruined the financial prospects of many, and was a staggering blow to the growth of the churches in the state. It was one of the elements then entering into the missionary problem.

In alluding to this severe experience and emergence into a brighter outlook Superintendent Bross says:

"The cities and towns that contributed money; the farmers who shared their provisions with others; the coal men who donated trainload after trainload of coal, asking

[3] Minutes, 1890, p. 30.

in return only enough to pay the miner for his underground work; the railroads and express companies that transported, free, tons and tons of produce, goods, fuel, and seed, have added another chapter to the abundant testimony accumulated through the years, showing that we are, after all, one family and responsive to the same appeals for help. We gather this year in the presence of such abundant crops of all sorts that the transformation seems a miracle of Providence. In spite of losses and difficulties the year has been one of substantial progress."[4]

We are not surprised that at this time there should be an unusual number of changes in the churches, and that vigorous words should be uttered in favor of permanence in the pastoral office. But the hopeful spirit which pervaded the Fremont meeting of 1891 shows the vast recuperative forces resident in the state.

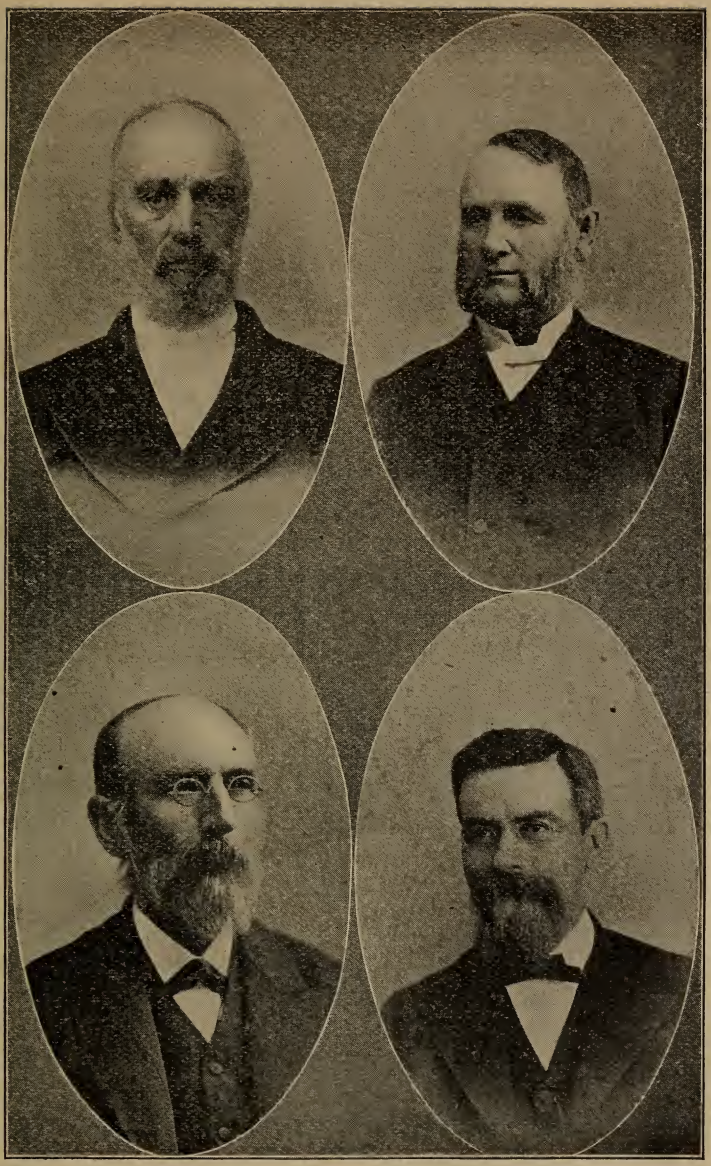
In the following year a carefully outlined plan for the development of Sunday school work was presented by Superintendent Stewart,[5] and the whole work of the denomination began to be more thoroughly unified and systematically prosecuted.

TRANSLATION OF ISAAC HEATON

The Fremont church, and the churches of the state as well, were called to mourn the loss of the inspiring presence and wise counsels of Rev. I. E. Heaton who was called to his eternal home September 17, 1893. One by one the early pioneers have disappeared. The memory of their devotion and heroism remains with us; their works do follow us;

> "But, oh, for the touch of a vanished hand
> And the sound of a voice that is still."

[4] Minutes, 1891, p. 50.
[5] Minutes, 1892, p. 37.



Rev. S. N. Grout
Rev. Wm. Leavitt

Rev. W. P. Bennett
Rev. B. Diffenbacher

Mrs. Heaton passed to her reward August 8, 1905, aged ninety-three years. Dr. Geo. L. Miller of Omaha, one of the first trustees of the First Church, still remains with us, but there are not many who can tell of the *first* beginnings of pioneer work in the state. It is the second generation of workers who are now called pioneers. But all have partaken of the same spirit and are doing a noble work in the development of a Christian state.

A TYPICAL MEETING

The practical treatment of live questions is characteristic of the State Association. This was well illustrated in the Beatrice meeting of 1893, with these topics for discussion: "Morals involved in the coinage question," by Rev. W. P. Bennett; "Morals involved in the labor question," by Rev. Wilson Denney; "Morals involved in the immigration question," by Rev. John Power; "The evils resulting from short pastorates and how they may be remedied," by Rev. H. A. French; "Why are not more young men in the Sunday school?" by Rev. T. W. De Long; "More systematic and thorough instruction in Sunday school," by Rev. John Doane; "How to secure trained and efficient superintendents," by Rev. A. G. Washington; and "Are our churches doing their whole duty toward destitute places within their reach?" by Rev. C. W. Preston.

This meeting was selected at random from among the later meetings of the association, and the topics show, as do those of other meetings, that it is practical rather than doctrinal questions in which our churches are especially interested, although the doctrinal is not eliminated from the thought and life of western Congregationalism, and it only takes the occasion to bring it to the front. Life was real and earnest, and the churches of the state were, in the very struggle for existence, compelled to face stern every-day problems.

THE SECOND DROUTH

The drouth again blasted the crops and the hopes of the people. The state superintendent's report at the Crete meeting, 1895, had a more pitiful story of hardships and loss than the one some years before, but with it a glad refrain of thanksgiving on account of the practical and generous sympathy of the outside world.

"True to its genius and its history, Congregationalism did its work, not for itself but for the community. Carloads of coal and flour were wisely and carefully distributed in homes where the only condition was that of need. These offerings of clothing, provisions, and money came from all parts of the country, from Maine to California, and from North Dakota to Alabama. . . . These offerings were distributed in the counties of Antelope, Boyd, Brown, Custer, Dawson, Franklin, Frontier, Garfield, Grant, Harlan, Hayes, Hitchcock, Holt, Keya Paha, Knox, Lincoln, Loup, Merrick, Perkins, Phelps, Platte, Red Willow, Webster, Wheeler"; and adds Superintendent Bross, "I believe it will surprise you all, no matter how carefully you have been observing the changes among us, when I say that although the hardships of the year have been unparalleled in the history of our state, only four of our home missionaries have left the state during the year. . . . Of our vacant churches, correspondence is under way looking to the support of nearly all. There are only two or three that have been entirely without supply during the year."[6]

There is hopefulness also in the Sunday school report of Superintendent Stewart for the same year: "Our correspondents write that whole families come to Sunday school now who never could be induced to attend before. One lady

[6] Minutes, 1895, pp. 28, 29.

says, 'Men who were scoffers, and who made light of the lesson quarterlies, calling them almanacs, are now regular attendants upon the Sunday school and students of those same quarterlies.' This is certainly some compensation for the shortage in crops during the last three years. Possibly this is the purpose of God's providence in withholding the rain. . . 'Neither tribulation, nor distress, nor persecution, nor *famine,* nor nakedness, nor peril, nor sword, can separate them from the work that God has given them to do.' "[7]

In these later years we have had an abundance of rain; they have been "years of plenty," and the work of our Congregational Zion has been making steady progress.

The annual appropriations for missionary work have been gradually reduced, and the work steadily advanced, and yet we could wisely expend double what we receive.

DR. CROFTS ON THE WATCH TOWER

The Committee on State of Religion, Dr. George W. Crofts, chairman, at the David City meeting, 1898, gave a happy expression to the outlook in Nebraska then. With an increase in figures quoted it is applicable to the outlook in 1905.

"As you open the gate of the year and look over the field of Congregational Nebraska, what do you see? You see our state superintendent, our apostles, going about as they did in early days, strengthening the churches, flying as compared with the means of transportation in those days, like the angel of the Apocalypse with the everlasting Gospel. You see 105 pastors and preachers shepherding their various flocks comprising the sum total of over 13,000 souls. You see these men, men of culture, men of consecra-

[7] Minutes, 1895, pp. 40, 41.

tion, men of God, self-sacrificing, prayerful, faithful, and efficient. You see an army of over 15,000 Sunday school children being matured in the Christian faith. You see 6,000 Christian Endeavorers, not only being trained for active service in the cause of Christ, but doing service for Him that is telling on the spirituality and energy of the church for great good. You see our colleges and academies promoting Christian education, and presenting year by year a company of young men and women to the Master for His work in the world in every avenue of life. You see nearly a thousand born from above coming into the Church on confession of faith. You see increased benevolences. You see debts melting away like snow banks in spring. You see silvery streams of Congregational, Christian literature irrigating the moral soil of the state and making the desert with its sage-brush of sensuality bloom like a garden. You see all this activity and faithfulness. You see unity and peace and fraternity and fellowship, and that charity which edifieth. You see less restlessness and more contentment amongst pastors and people. You see a tendency toward longer pastorates, and hence a larger degree of confidence and forbearance, more of Christ and less of criticism. You see all these factors working harmoniously together, working as though impelled by a divine principle. And then you ask, 'What is the state of religion in Nebraska?'

"There is a dark side, but there is a bright side, and it is encouraging to look at it. Even the dark side is bright compared with what has been seen in the past history of the Church, in the times of Savonarola, of Luther, and of Wesley. Let us thank God and take courage."[8]

Nebraska is looking up and reaching out, ready to seize any new opportunity to extend more widely the Kingdom which is within it.

[8] Minutes, 1898, p. 28.

XVI

RECENT DECLARATIONS

The deliberations of a body of Christian men and their mature conclusions reflect in large measure the thought and life of the people whom they represent.

We have seen how in the early days of our history Congregational Nebraskans were keenly alive to all that was going on in their own midst and in the country at large. Recent declarations in the meetings of the State Association show the same characteristics.

The Ashland meeting, 1889, appointed a committee, Rev. M. L. Holt, chairman, to report upon "The religious and moral condition of our army"; originally to "cooperate with army chaplains for the better welfare of our soldiers." This committee at the Fremont meeting, 1891, reported the following, which was adopted:

"To the Nebraska delegation of Honorable Senators and Representatives in the United States Congress:

"GENTLEMEN—We, the Congregational churches and ministers of Nebraska, in Annual State Association assembled, recognizing our obligation to the national army and navy for their moral and spiritual training and development, do most respectfully urge upon you the importance of the passage of the bill entitled 'An act to increase the number of chaplains in the army of the United States; to define their duties and increase their efficiency.' We do, moreover, pray that a *moral condition of promotion* be at once established in the army and navy, whereby no man of *immoral* character of any rank shall be promoted over one of *pure* moral character. This we do in order that every incentive be used

to encourage the army and navy to combine in an effort to remove from among them the debasing immoral practices which to so large an extent prevail."[1]

In the '90s our churches were considerably interested in the Chautauqua movement, and maintained for some years an assembly at Crete. Many have regretted that the assembly was ever given up. This is what was said of the movement at the Omaha meeting, 1892:

"Whereas, The Chautauqua movement has proven to be strongly helpful to our churches, Sunday schools, Bible students, and Christian workers; and

"Whereas, The Crete assembly has special claims on us as a denomination, therefore

"Resolved, That we commend to our ministers and churches the wisdom of promoting local training classes in harmony with the assembly work, of preaching an annual sermon in the interests of the Chautauqua endeavor, of securing a large attendance at the summer assembly, and of acquiring a proprietary interest by the purchase of assembly stock."[2]

The Crete assembly had the reputation of presenting annual programs of high order of merit; and from the standpoint of literary, moral, and spiritual benefit was a great success.

The management secured men of national reputation to lecture from its platform; but as a financial venture it failed, and after a few years' trial was given up. It is a question well worth considering, if the time has not now come when the denomination should take up some phases of Bible study, normal training and correlated subjects in a summer assembly established at a center like Lincoln, where a larger attendance could be secured with better financial

[1] Minutes, 1891, pp. 11, 12.
[2] Minutes, 1892, p. 18.

prospects. The difficulty is in reviving an effort which has once failed for want of financial support.

The association at its meeting in 1891 appointed Rev. John Power, Dr. Joseph T. Duryea, and Rev. Lewis Gregory a Committee on Divorce Legislation. The next year this committee made the following report, which was adopted:

"*To the General Association of Congregational Churches of Nebraska:*

"Your Committee on Divorce Legislation recommend that the following petition be presented to the legislature of the state of Nebraska:

"'*To the Honorable Legislature of the State of Nebraska:*

"'Whereas, By the law of the state no remedy is provided for a deserted husband or wife within the space of two years from the date of desertion, and then only by an action for divorce; and,

"'Whereas, Alimony, when allowed, is to be collected only as a civil debt, and consequently, in most cases, not to be collected at all; and,

"'Whereas, Marriage, followed by immediate desertion, is the easiest method of escape for an unmarried man from the consequences of an action for seduction or bastardy, and has been frequently performed for that very purpose; and,

"'Whereas, A divorce may be obtained from an absent respondent where due diligence has not been used to notify such respondent that action for divorce has been commenced;

"'Therefore, we, the undersigned, do respectfully petition your honorable body that during your present session such amendation of the law may be made as shall

"'First—Make desertion on the part of a married person a penal offense.

" 'Second—Subject a man against whom desertion has been proven to the same conditions as one against whom bastardy has been proven.

" 'Third—Give this remedy independent of any action for divorce.

" 'Fourth—Prohibit proceeding in any action for divorce until due diligence has been used to bring the respondent into court.

" 'And your petitioners will ever pray.'

"Your committee further recommend that this petition be presented to the legislature by a delegation from this association, and that the W. C. T. U. and other associations be invited to cooperate in urging the matter upon the legislature."[3]

Some of the evils petitioned against have been removed by recent legislation, and desertion in some cases is made a criminal offense, and in other ways the law has been improved.

Spirited resolutions are sent to the President of the United States, requesting that vigorous measures be taken to protect American citizens, and maintain the treaty rights in the Ottoman Empire.[4]

Again

"Recognizing the increased activity of the Mormon church, and the aggressiveness on the part of the polygamous propaganda, be it therefore

"Resolved, That we hereby most respectfully call upon our United States Senators and Representatives to use their utmost endeavor to secure early action by Congress proposing an amendment to our Federal Constitution forever prohibiting the practice of polygamy in any place sub-

[3] Minutes, 1892, pp. 19, 20.

[4] Minutes, 1896, p. 14.

ject to our governmental jurisdiction, and providing for the disfranchisement of those who are guilty of this crime."[5]

Some years ago a plan of church union of all Protestant bodies in this country was proposed. It was called the New Jersey Plan and was considered by the Nebraska churches during 1894 and 1895, but the association came to the conclusion that "We are unable to find a feasible way to such unity in what is known as the New Jersey Plan."[6]

The time, in the estimation of the association, had not come to agitate the question of the organic union of the Protestant bodies, but the Plan itself is of interest. The essential features of this plan are stated by Dr. A. H. Bradford of New Jersey in a letter dated January 6, 1905:

"The New Jersey Plan for the Union of Protestant Evangelical Churches was based on four proposals namely: 1, The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the real and ultimate standard of Christian faith. 2, The discipleship of Jesus Christ, the Divine Lord and Savior, and the teacher of the world. 3, The Church of Christ, which is His body, whose mission it is to preach the Gospel to the world. 4, Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.

"I have not given the proposals in the exact form in which they were originally presented, but in their substance. You will find them in the Minutes of the National Council of 1895, page 36.

"Very sincerely yours,

"Amory H. Bradford."

The plan of church union in some form has, however, been kept before the Church, and the action of the National

[5] Minutes, 1900, p. 17.
[6] Minutes, 1895, p. 14.

Council, October, 1904, in adopting the report of the committee appointed in 1901 to confer with other denominations, especially the United Brethren and Methodist Protestants, has made this a live question, and it is possible that some kind of federation may be adopted in which these denominations, together with the Free Baptists and Congregationalists, may come into much closer fellowship, and perhaps eventually into organic union. This is for the churches of all the denominations to say. There can be no coercion. Local and state bodies are discussing it. Denominations are coming closer together, but there are many obstacles to be overcome before organic union can be realized. The readjustment of missionary boards and church papers, of publishing houses and Sunday school literature, is a tremendous undertaking; but this is a simple problem as compared with that of bringing the individual churches into line with the movement, and "delivering the goods." There will doubtless be a cleavage when it is undertaken. Some United Brethren and Methodist Protestants will prefer the M. E. Church to the proposed Union Church; some Congregationalists will prefer to remain Independent; and so there is a danger of the proposed union of denominations resulting in the organization of still another, and the weakening of those that remain. Much will depend on the skill, wisdom, and patience of the leaders in the movement. Congregational Nebraska at the Geneva meeting, 1903, unanimously adopted the following resolutions, which may be said fairly to represent the thought and desires of our churches:

"Whereas, There is at the present time a movement looking toward a closer federation and possibly organic union of different denominations with the Congregational body; therefore

L OF C.

"Resolved, That we hail hopefully the movement for a closer association with sister denominations, trusting to find in it the beginning of that consummation of Christian fellowship so long desired and prayed for by the Church. The end sought is worth sacrifice, and while we still cherish the constitutive principles of our order—the independence of the local church, and the fellowship of the churches—with a conviction too profound to be surrendered, we stand ready to sink personal preferences and all non-essentials of method and tradition that we may strike hands in love and labor with the wider fellowship.

"Resolved, That it should be the aim of our churches to strengthen the denomination through the development of an inner life, and the application to all our work of those historic ideas which have left such a profound and beneficial influence upon the development of our national life, as well as upon the educational and spiritual life of our churches.

"Resolved, That a copy of these resolutions be sent to the next National Council as a testimony of the position of our churches in the state of Nebraska."[7]

These represent a friendly attitude toward a closer affiliation of Christian workers in all denominations, but emphasize the need of the "development of an inner life, and the application to all our work of those historic ideas which have left such a profound and beneficial influence upon the development of our national life, as well as upon the educational and spiritual life of our churches."

The same Geneva meeting in connection with the preceding adopted the following resolutions on the Bible Society; Labor and Capital; Temperance and the Observance of the Lord's Day:

[7] Minutes, 1903, p. 21.

"Whereas, The American Bible Society, through its translation of the Holy Scriptures into many languages and the distribution of the same in mission fields, has become an indispensable agency in the development of our missionary work; therefore be it

"Resolved, That we heartily commend the American Bible Society to our churches as worthy their moral and financial support.

"Resolved, That it is the sense of this association that the Bible Society should also print the very best English version, and we therefore respectfully request that the society publish the American Revised Version of the Holy Scriptures for general distribution.

"Resolved, That the state registrar be requested to send a copy of these resolutions to the officers of the Bible Society in New York.

"Resolved, That without at present expressing ourselves as to the merits of the controversy between organized labor and capital, we heartily approve of the appointment by the National Council of a labor committee to inquire into the facts as to labor and its relation to capital and to the churches, and recommend the appointment by this body of a committee to cooperate with the national committee as requested.

"Whereas, We recognize in the use of alcoholic liquors, and in their agent, the liquor traffic, after sin in the heart, the most destructive foe to the progress of the Kingdom of our Redeemer in the hearts and lives of men; be it

"Resolved, 1, That we pledge ourselves to favor total abstinence on the part of individuals and total prohibition of the traffic on the part of the state and nation.

"2, That working toward this we favor vigorous presentation of the evils of intemperance and vigorous enforcement of existing laws, and as rapidly as possible the enact-

ment of new restrictive measures until the traffic is wholly outlawed."

"We deplore the growing laxity in the observance of the Lord's Day and urge upon our ministers and churches the necessity of recovering the reverent regard for the Lord's Day so valuable to family life and to the Kingdom of Christ."

The Lincoln meeting, October, 1904, was alive to the inhuman treatment of the natives in the Congo valley and adopted the following resolution:

"In view of charges made by responsible parties that grossest outrages are being perpetrated upon the native people of the Congo valley, reducing them in many instances practically to a condition of slavery,

"Resolved, That the General Association of the Congregational Churches of Nebraska urges upon Congress a thorough investigation of the charges made against the authorities of the independent state of the Congo, to the end that if such charges are found to be true, the United States unite with other western powers to secure to the native people of the Congo the humane and just government which is their right."

In all these, and in other declarations, the churches of the state show an active interest in the questions which affect not only the denomination but our common humanity as well. Congregational churches would be untrue to their historic life if they failed to keep in touch with the great movements in thought and life which characterize the present century. A new and interior state feels the throb of this vigorous life as well as those states nearer the great commercial centers of the country.

XVII

CENTRALIZATION

Interested as our churches are in the movement looking toward a closer affiliation with other denominations, it is even more interested in the trend of thought and action in favor of a more centralized government. There has been much discussion of late of some one or more phases of this question.

Congregationalists "to the manner born" and those who have drunk deep of the historic spirit of the denomination will hardly surrender their freedom for a centralized government, acting with authority and assuming legislative functions. It is the independence of the local church to conduct and manage its own affairs, subject only to the laws of fellowship, which makes pulpits in our churches so attractive to ministers in other denominations. We rejoice in our independence, but we are not Independents; we are *Congregationalists,* because we are bound together by the law of *fellowship.* We shall see how the application of this principle may work out the unification of the churches, without surrendering our first constitutive principle, the independence of the local church. It is also historically shown that our freedom has been as valuable a safeguard to the orthodox faith of the churches, colleges, and theological seminaries as the more centralized government of other denominations.

On the other hand, it is felt that if, as a body of churches, we can work in closer touch with one another, we may largely increase our efficiency in the Kingdom of God.

It was to secure this that Congregational Nebraska at its Geneva meeting, 1903, appointed a State Advisory

Board, which has been widely commented upon in the religious press. The board is an experiment in Nebraska Congregationalism, and will be continued only as it proves that it has a mission for good, a mission in harmony with the genius of our polity, in the development of a vigorous, healthful church life dominated by the *democratic spirit in fellowship* with the best thought and life of the churches.

After a year's trial the churches at the Lincoln meeting, October, 1904, with only one dissenting vote, gave their most hearty approval of the work of the board, and enlarged its membership from three to five members. It has done much in helping pastorless churches to secure ministers; in planning for fellowship meetings, evangelistic services, and in other ways promoting Congregational interests. The board is the child of the fertile brain of the large-hearted pastor of the First Church in Omaha, Rev. H. C. Herring, D.D.

The following resolutions and explanatory statement, adopted by the association, were prepared and introduced by him, and are here given in full because of their historic value:

"Resolved, 1, That there be appointed by this association two of its number who, with the State Superintendent of Missions, shall constitute a body to be known as the State Advisory Board; one of the two named to be chosen for one year and one for two years, and hereafter one to be chosen each year for a term of two years.

"2, That this board be instructed to associate with itself at its diseretion, and as may be arranged with the Home Mission Board, the General Missionary of the state in order that his work may be coordinated with its own.

"3, That this board be charged with the duty of aiding the churches of the state in their work in all ways within its power, so far as they are willing to accept such aid.

Especially is it charged to seek to be helpful to the churches in the following particulars:

"*a.* The promotion of evangelistic effort through the services of the general missionary, through the introduction of other evangelists in whom it has confidence, and through the cultivation of the evangelistic spirit.

"*b.* The settlement of pastors by placing at the disposal of vacant churches the information it may possess or may obtain concerning applicants, by seeking to bring good men into the state, and by endeavoring through personal conference to guide the churches in wise methods of seeking pastors.

"*c.* The strengthening of weak fields through the concentration of workers in them for brief periods.

"*d.* The investigation of eligible localities and the development of Congregational churches there when feasible.

"*e.* The cultivation of systematic and effective methods of missionary giving among the churches.

"*f.* The promotion of the circulation of our denominational literature among the churches.

"*g.* The furthering of union locally between our churches and the Methodist Protestant and United Brethren churches wherever it may seem desirable.

"4, The members of this board shall be chosen by ballot from six names to be submitted by the nominating committee. In subsequent years the number submitted shall be three, from whom one shall be chosen.

"EXPLANATORY STATEMENT

"The aim of the accompanying resolutions is five-fold:

"1. To secure for the State Association a continuous executive agency, speaking with such authority as is compatible with our independent polity. There would thus come to be in time a consciousness among the churches that our

work has a unity and coherence of which they are largely unconscious now.

"2. To secure a definite instrumentality for furthering the lines of effort mentioned in the resolution, such furtherance being made possible by the fact that two of the board give their whole time to the work and the other two constant oversight and counsel and it is expected some measure of personal activity.

"3. To reinforce the home mission superintendent in all the relations which he now sustains to the home missionary churches, and to extend the same relationship of advisory helpfulness to the self-supporting churches.

"4. To protect the churches against unworthy ministers and evangelists and to attract worthy men to the state.

"5. To promote the organizations of Congregational churches in the many promising fields now open to us throughout the state.

"The reasons for the existence of such a board are threefold:

"1. The acknowledged weakness of our churches in all enterprises calling for united effort and the frequent laxness with which the affairs of the local church are managed.

"2. The fact that in our whole state system there is but one common and continuous meeting point for the churches, viz., the home mission superintendent, and he, of course, is unrelated to the self-supporting churches and can not possibly compass much beyond the routine duties which demand attention in connection with the churches under his care.

"3. The fact that the value of an advisory or executive agency is in proportion to its permanence and prominence before the eyes of the churches.

"For this reason the resolutions suggest that the functions of the Evangelistic and the Benevolence Committee be con-

centrated in this committee in connection with its other duties. It is hoped that an agency such as this might in process of time exercise an important influence in bringing our state to self-support."[1]

In adopting this measure the General Association appointed as members of the Advisory Board: Rev. H. C. Herring, D.D., Rev. J. W. Cowan, D.D., and Supt. H. Bross, D.D. The following year Rev. G. W. Mitchell and Rev. V. F. Clark were elected additional members. The work of the board will be watched with growing interest by the churches. There are those who think that in this board, or some development of it, we have the happy solution of the more "centralized government" which some believe is necessary to the vigorous prosecution of our church work. It is the "Nebraska Idea." How far it may enter into the life of the churches in other states remains to be seen.

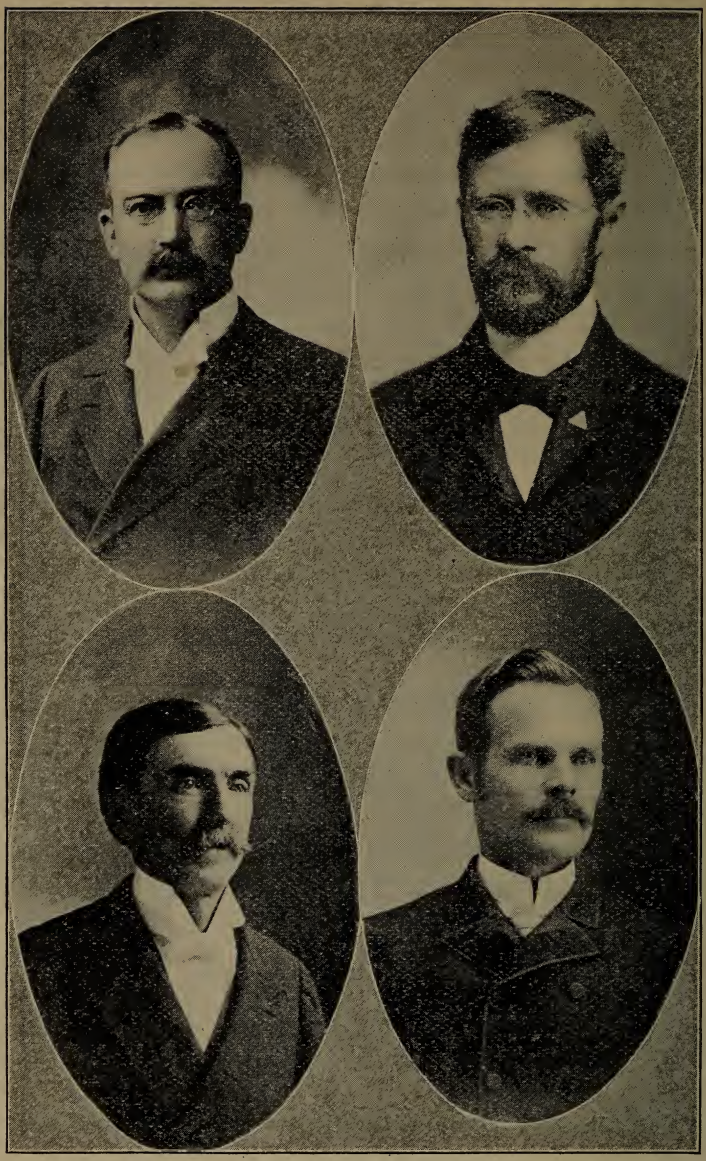
It will be noted that this is an effort to unify the churches and secure greater efficiency along the line of a commanding *fellowship,* and not through a legislative body with authority over the churches. It is doubtful if we ever go beyond this. And whatever centralization the churches may sanction will be along *Congregational,* not Presbyterial nor Episcopal lines.

ECCLESIASTICAL STANDING

The development of the constitutive principle of fellowship has placed an emphasis on the ecclesiastical standing of churches and ministers in the *association of churches.* This is thoroughly Congregational.

A church can not organize itself, call whomsoever it will as pastor regardless of moral and doctrinal fitness, and then say "We are a Congregational church, and our pastor is a

[1] Minutes, 1903, pp. 8-10.



H. C. Herring, D.D.
J. W. Cowan, D.D.
Rev. G. W. Mitchell
Rev. V. F. Clark

MEMBERS OF THE ADVISORY BOARD

H. C. Herring, D.D., Chairman

Congregational pastor and must be received as such." It may be an Independent church and its pastor an Independent minister, but neither church nor minister can lay claim to the name *Congregational* until recognized by a Congregational council, or received into a Congregational association which is responsible for the standing of both church and minister.

The old idea of ministerial standing in the local church is a relic of independency *without* fellowship. Modern Congregationalism has long since repudiated it, and the western churches have been among the foremost in pushing forward this development of Congregationalism, holding in even balance its two constitutive principles, the independence of the local church in the management of its own affairs, and the fellowship of the churches in a united body—the denomination. Any future centralization in government of the denomination must continue to *hold in even balance these two constitutive principles if our churches remain Congregational.* There is no indication that Congregational Nebraska is ready to renounce its birthright and disown its inheritance.

EVANGELISM

But there are tokens of a vigorous denominational life, a truly Congregational life. The action of the recent National Council at Des Moines in creating a Committee on Evangelism, representative in every way, earnest and devoted, a committee who mean business, is already sending a purer blood through our denominational veins, and with the development of a new spiritual life there is coming also into our churches a strong Congregational consciousness, which indicates a more rapid growth in churches and a commanding influence in the management and life of our great missionary societies and institutions of learning—the congregational academies, colleges, and theological seminaries.

XVIII

THE OUTLOOK

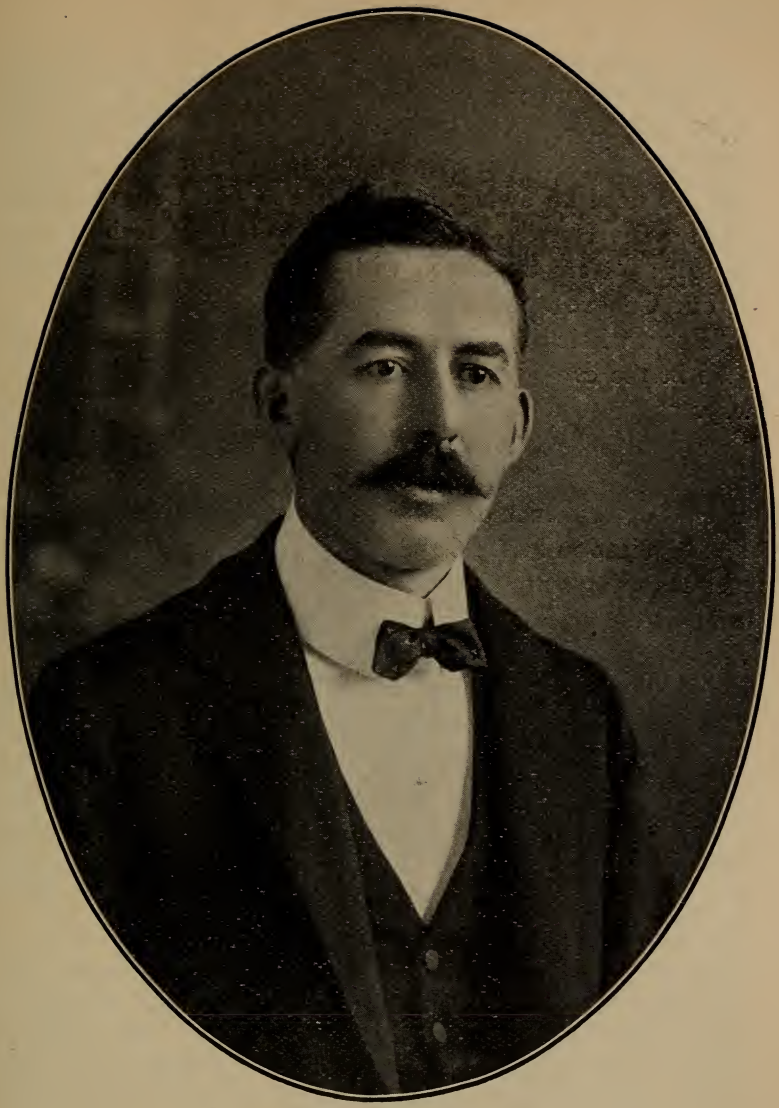
At the Geneva meeting Superintendent Bross in his annual report makes mention of the fact that the Nebraska State Missionary Society had almost reached its majority, which to-day it boasts, in the following words:

"TWENTY YEARS

"This is the twentieth anniversary of our Home Missionary Society. The history of the years has much to show of progress. Then we had a membership of 4,042, now 16,005; then our home expenses were $45,248, now $150,030; then we raised for our benevolences $8,723, now $19,479. While then we had nominally 147 churches, many of them were so only in name, and even their names have since disappeared. Only seventy-seven of our present 205 churches had then been organized. We often mourn over our lost churches, and in many cases we ought not only to weep but to humble ourselves in dust and ashes that we forsook them in the time of their dire extremity; but it is worth remembering that the total membership of the churches whose names have disappeared from that list of twenty years ago amounts to only 453, only four or five of them having a membership above twenty.

"NEW FEATURES

"Three features of the work of the past year I wish to emphasize, viz.: the Lincoln Convocation, the advent of the Yale Band, the efforts of the board to take advantage of this occasion to increase the volume of our work.



L. B. Anderson

"The Lincoln Convocation [presided over by Hon. C. B. Anderson of Crete] March 23, brought together many representatives from different parts of the state and gave utterance to the deep conviction on the part of many that we need an awakening interest in our Congregational ranks. Dr. Herring evidently interpreted the feeling when he said: 'I am oppressed with the sense of the weakness of our Congregational Zion.'

"For a whole day, from 8:00 o'clock in the morning until 9:00 in the evening, the convocation faced the question of ways and means for an advance along the line. Prayer and conference, addresses and resolutions, the best wisdom and concentrated attention in committee meetings combined to make the day memorable in our Congregational history. The publication in the *Congregational News* of April of Dr. Herring's strong address and the resolutions adopted brought the message of the meeting into many of our homes. The paper ought to have gone into many more homes.

"Among the resolutions adopted was the following: 'In our judgment the time has come to set a higher standard for our missionary gifts. Especially in the matter of home missionary offerings do we feel that our 15,000 members ought not to attempt to raise less than $10,000 per year, nor to be satisfied to fall short of it.' This certainly struck a high note, none too high, for our home missionary gifts. The meeting also expressed the conviction that in view of the great need of laborers, the superintendent should visit eastern seminaries and appeal to the young men to come to the rescue. Upon reporting this matter to New York it struck a responsive chord there, and Secretary Choate, without waiting to write, wired the superintendent at once advising the visit. . . .

"It has been felt by the board and the superintendent that the coming of this band in connection with the utter-

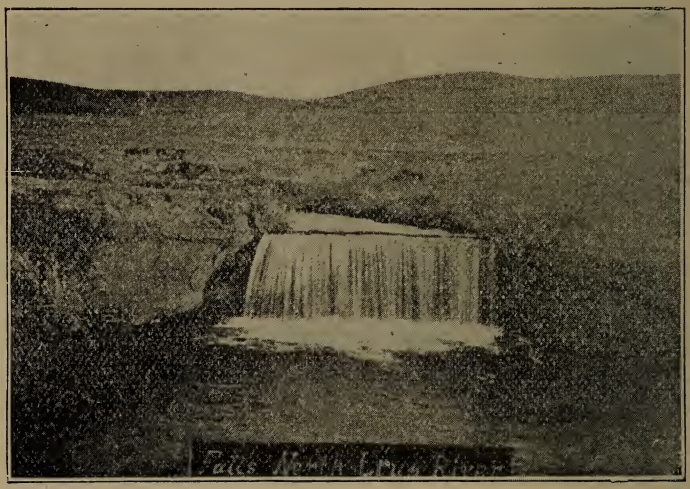
ances of the Lincoln Convocation ought to mark the beginning of better things in the development of our work. Evidently we ought to be moving more rapidly toward the goal of self-support. In the hard-time years we could not press forward with much momentum. We have outgrown hard-time conditions. It is amazing to witness the recuperative power of our great state. Churches in eastern Nebraska that have almost reached self-support need to make the additional effort to complete the work.

"But especially do we need to bestir ourselves for increased contributions. With this fact in view, the board has given much time of late to this aspect of the work. The sessions have not been simply to pass upon applications but to advance the interests of our Congregational Zion. One result of these deliberations has been the publication in a red-letter circular of a statement and an appeal to the churches for the raising of $8,000 the present year. Enough of these have been prepared to circulate among our families, or at least in groups of families. This is a red-letter edition, and it is hoped that pastors will make free use of them in connection with their annual collection. Take samples of them to your homes. The other is along a different line and I can not use three minutes of your time to better advantage than to read it.

"THE CHRISTIAN STEWARDSHIP BAND

"Dear Friend—In view of the abundant means now in the hands of Congregational Christians in Nebraska, many of the more conscientious are seriously asking the question whether it is right for us to look to eastern givers—many of whom are less able than we—to provide two-thirds of the financial help needed for the home missionary work in our state, when the Lord has placed in our hands ample means for this work if we are willing to use it in any way.

A movement is therefore on foot to band together such as recognize the claims of Christian stewardship, for the purpose of doing more thoroughly our fair share of this important work within our own state. Recognizing the fact that the amount received from church collections is not sufficient for these important lines of Christian work, many persons in the East contribute annually, as individuals, to the work, because they firmly believe that no agency is as



FALLS OF THE NORTH LOUP RIVER

well fitted to strengthen and develop the institutions of freedom inherited from our Pilgrim forefathers as are the churches and Sunday schools, and that these should be planted and kept actively at work in each local community. Many in Nebraska share in these convictions, and to such this letter is addressed.

"Out of over 16,000 Congregational Christians in the state it is believed that from 300 to 500 at least can be found who are able and who will be willing to contribute in sums

of $10, $25, $50, or $100 a year for this specific work in addition to what is usually given in connection with the annual church offering. In this way it is hoped at least $5,000 additional can be raised for this work. At present, of the $12,000 and more of home missionary money used in the state, the Nebraska givers furnish less than $5,000. The Christian Stewardship Band is a recognition that this sum is no fair proportion of the abundance with which the Lord has blessed us and is an effort to organize a 'band whose hearts God hath touched,' to the end that Christ's work may receive the same businesslike attention which is given the less important secular enterprises of the state.

"If this movement meets your approval and you are willing to join us in it, please fill out the enclosed pledge form for such sum as you are willing to invest in the work and forward it to Supt. H. Bross, D.D., Lincoln, Nebraska. DO IT NOW.

"Yours in the Master's service,
"S. I. Hanford,
"W. A. Selleck,
"H. Bross,
"Committee."[1]

At the Geneva meeting steps were taken looking toward the incorporation of the Nebraska Home Missionary Society. This was accomplished a year later at the Lincoln meeting, and the Nebraska Home Missionary Society is now a corporate body, and is looking forward to the near future, when it shall be independent of the National Congregational Home Missionary Society and administer its own funds, commission its own missionaries, and be able, through the C. H. M. Society so long its foster mother, to do something for "the regions beyond."

[1] Minutes, 1903, pp. 44-47.

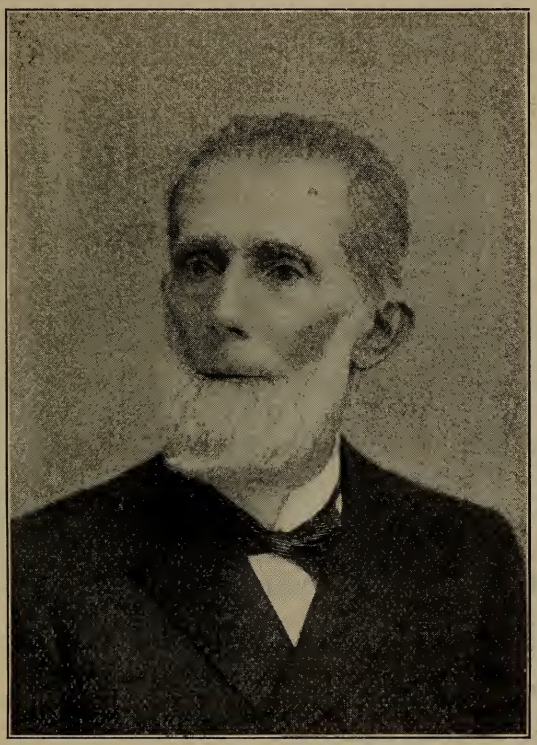
In incorporating, the society elected the following officers: President John E. Tuttle, D.D., Lincoln; Secretary Rev. A. E. Ricker, Aurora; Treasurer Rev. Lewis Gregory, Lincoln. Board of Directors: Prof. A. C. Hart, Franklin; W. A. Selleck, Lincoln; Rev. J. D. Stewart, Aurora; Rev. S. I. Hanford, Weeping Water; M. A. Bullock, D.D., Lincoln; Rev. George E. Taylor, Pierce; Rev. A. E. Ricker, Aurora; Supt. C. H. M. S. for Nebraska Harmon Bross, D.D., Lincoln. Officers of the board: M. A. Bullock, D.D., chairman; Rev. George E. Taylor, secretary.

Before, however, the State Home Missionary Society can become self-supporting there will have to be a vigorous growth of the feeling of responsibility for our home missionary work on the part of our churches. Our contributions will have to be increased three-fold before we can assume self-support, and four-fold before we can do an aggressive work in the state. The society awaits the response of the churches. The society has secured the help of Rev. N. L. Packard as general missionary and he entered upon the work November 1, 1904. He combines evangelistic work with that of caring for pastorless churches, and great good is expected from his labors in the state.

XIX

PHASES OF CHURCH GROWTH

We have noted in a general way the growth of our churches throughout the state "beginning at Jerusalem,"



REV. CHARLES LITTLE
First pastor First Congregational Church, Lincoln, 1867

in this case Omaha; seeing the little church organized by Father Gaylord growing in strength and numbers, sending

colonies here and there in the rapidly growing city until our Congregational Zion numbers in that city eight churches. We have seen Fremont become a strong and leading church under the successive pastorates of able men. We have noted the increase in the number of churches and men, but have felt constrained rapidly to pass by the development of church life in various places.

A chapter devoted to some phases of church life in different parts of the state may be of positive value. Especially is this true since the writer has been able to call to his aid

FIRST CONGREGATIONAL CHURCH, LINCOLN, 1868

the help of men who were on the field and entered largely into the work concerning which they write.

It is a source of great gratification to the writer that these busy men have been willing to take the time to give this valuable service to the churches. The first to respond is Rev. Lewis Gregory, who for twenty-three years was pastor of the First Congregational Church in Lincoln, and is now president of the American Savings bank in that city. Mr. Gregory writes of

CONGREGATIONALISM IN LINCOLN

"Congregationalism in Nebraska was ten years old and had ten churches when it began regular services in Lancaster county. This was one of the least settled of the eastern

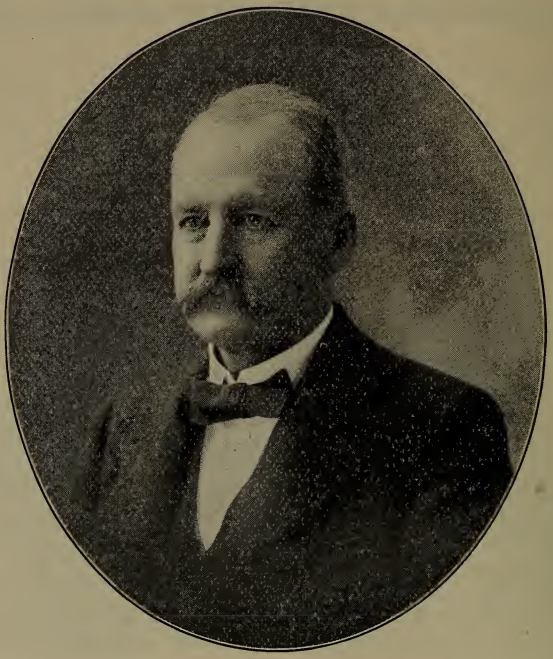
counties. Only 116 votes were polled in the county at an exciting election in 1866. A county seat, the present site of Lincoln, was laid off in 1864 and named Lancaster.

"Rev. E. C. Taylor preached here occasionally as an outstation of Greenwood. In August, 1866, a little church of

FIRST CONGREGATIONAL CHURCH, LINCOLN, 1905.
Cut loaned by the Lincoln Business College

six members was organized. This is the oldest existing church in Lincoln. The minutes of the council state that there were then seven buildings in the town, viz., a schoolhouse, a store, a blacksmith shop, and four dwellings. In the following summer it was decided to locate the state capital here, and call the town Lincoln. In December of

the same year (1867) Rev. Charles Little, having been chosen pastor of the Congregational Church, set about securing for it a meeting-house. This was erected in 1868 at a cost of $2,778, and was the first permanent building dedicated to the worship of God in Lincoln.



REV. LEWIS GREGORY

"For a few years there was an ecclesiastical society connected with the church, after the old New England fashion, but was discontinued in 1873. After an arduous and self-sacrificing pastorate Mr. Little resigned in 1870, leaving a church of thirty-four members. Mr. Little afterward returned to Lincoln, where he and his wife are buried.

"His successors, Rev. L. B. Fifield and Rev. S. R. Dimmock, were men of scholarly ability and oratorical gifts.

Considerable additions were made to the church, but there was so much going as well as coming that the residue was small. However, the congregation of strangers kept increasing. The church building was enlarged and mortgaged.

"By act of the state legislature of 1869 lots were given to churches erecting buildings within two years. As a consequence there was an unfortunate division of effort and multiplication of church edifices. All the parishes were in debt; religious interest declined. When Mr. Dimmock resigned in 1875 there were only about fifty active members on the roll.

"The church seriously considered whether it was not best to disband. In the good old Congregational way they called a council to advise on the matter. The council discouraged the idea of disbanding, and the church decided to go forward.

"The failure to ask advice, and the mistake of looking only on the surface for the results of the first hard years of pioneering have wrecked many Nebraska churches. They abandon the foundations laid, and leave the good seed sown in tears, when only a little more persistence and patience are necessary to justify the years of labor seemingly spent in vain. Later in the same year (1875) a call was extended to Rev. Lewis Gregory who continued in the pastorate twenty-three years. He was succeeded in 1898 by Rev. W. H. Manss, followed in 1903 by Rev. J. E. Tuttle, D.D., the present minister.

"These thirty years have witnessed a steady growth. The church is now the largest of our order in the state. It shares with its seven sister churches of our order in the city, with their united membership of 1,773, the honor of contributing largely to the religious life of Lincoln and Nebraska.

"It is to the credit of our denominational fellowship that none of these churches, Lincoln First, Plymouth, First German, Vine Street, Butler Avenue, Swedish, Zion, and Salem, sprang out of dissension or rivalry. Each, with the approval of all, is located in a distinct parish in centers of influence. Each has been established in turn to meet the growing needs of population and the general interests of Christ's Kingdom.

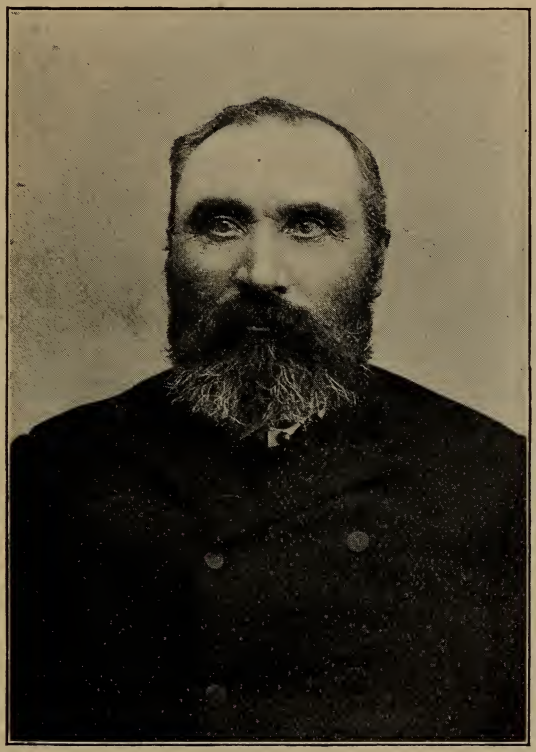
"The history of the German churches of Lincoln is of special interest. The largest German church of our order is located in Lincoln. More German Congregationalists are here than in any other city of our country. The origin of this work in 1889 came of the helping hand extended by the Congregationalists of the city in suggesting and contributing to a place of worship for the German people coming here, poor but thrifty, to escape the exactions of Russian despotism. In the way of sympathy, advice, and little courtesies, mutual good will has grown until in appreciation of its liberty and fellowship Congregationalism has no more loyal children than our German brethren of Lincoln."

It may be added that Mr. Gregory's characteristic modesty prevented him from saying how large a factor he himself was in building up the First Church, erecting its present attractive church building, establishing the other Congregational churches, and in helping our German brethren to see in our church polity the freedom for which they had hungered when in their German villages in Russia. Whole villages of these Russo-Germans emigrated in a body from Russia to Nebraska. A people intensely religious and devoted, liberty loving, and loyal, they soon found in our fellowship a congenial church home.

We now have German churches in Alliance, Butte, Crete, Deweese, Friend, Germantown, Guide Rock, Hallam, Hastings, Hayes County, Inland, Lincoln, McCook, Napier,

Omaha, Princeton, Stockham, Superior, Sutton, Timber Creek, and Turkey Creek.

The church at Crete, organized in 1876, is the oldest, and in that town for some years was located the German Pro-



REV. WILLIAM SUESS, CRETE

Seminary which for a time had a loose connection with Doane College. This pro-seminary, designed to prepare students for the German department of Chicago Theological Seminary, was transferred to Wilton Junction, Iowa, and became the Wilton German-English College in Septem-

ber, 1894, the Wilton Congregational Academy, with two brick buildings and several acres of land, being turned over by its trustees to the German brethren for this purpose.

In September, 1904, the Wilton school was consolidated with Redfield College, South Dakota, and the property in Wilton was disposed of for about $4,500 in favor of the town, and the sum applied on indebtedness. The location of Redfield College is near the territory from which a large number of German students come, and the change is thought to be desirable in every way.

Rev. F. C. F. Scherff of Minden, Iowa, writes:[1]

"The new articles of incorporation of Redfield College provide a full German course for German theological students. It is believed that the college under the new conditions will have more sympathy and financial aid from the German churches. Prof. H. Seil has been elected president."

This digression has come naturally through following out the history of a Nebraska institution, sprung from our German work, a large part of which is in the city of Lincoln.

CONGREGATIONALISM IN THE ELKHORN VALLEY

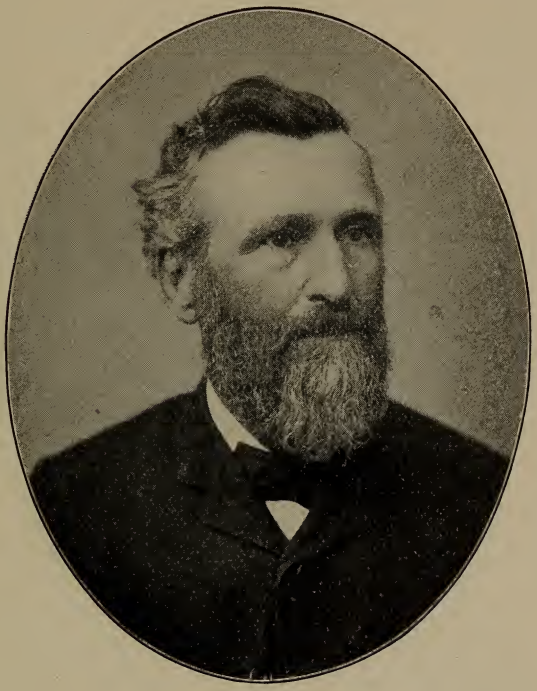
Col. S. S. Cotton of Norfolk has kindly furnished the following account of church life in the Elkhorn valley:

"Until the year 1867, the Elkhorn valley was uninhabited by white people. Only Indians roamed over it in search of game, or interchanging visits among the different tribes. This was a part of the country considered by eastern people to be 'the great American desert.'

"It was Albert D. Richardson who, perhaps half a century ago, traveled through this country in company with Horace

[1] Letter, August 8, 1904.

Greeley and published a work, 'Beyond the Mississippi,' and gave a faint idea of its wonderful possibilities, its vast commercial, mining, and agricultural resources. What he prophesied as possibilities then are realities now.

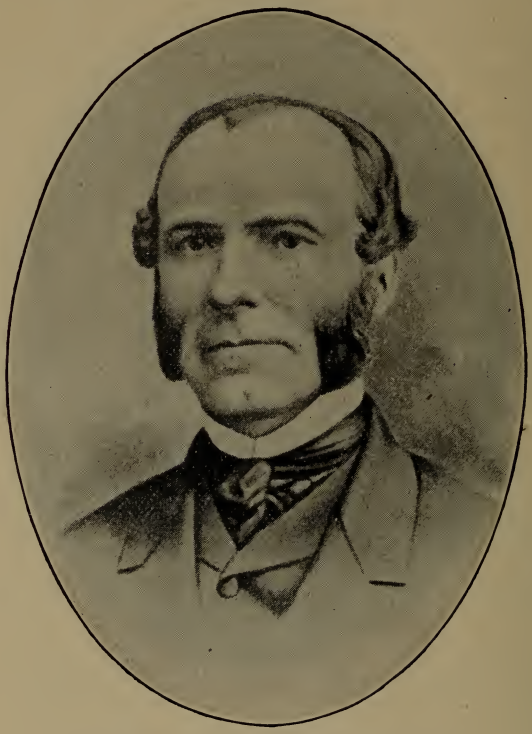


COLONEL S. S. COTTON

"With the march of progress, the mission church has held a foremost place. From the beginning until now, Norfolk Church has been a center to which the younger churches have looked for inspiration and help.

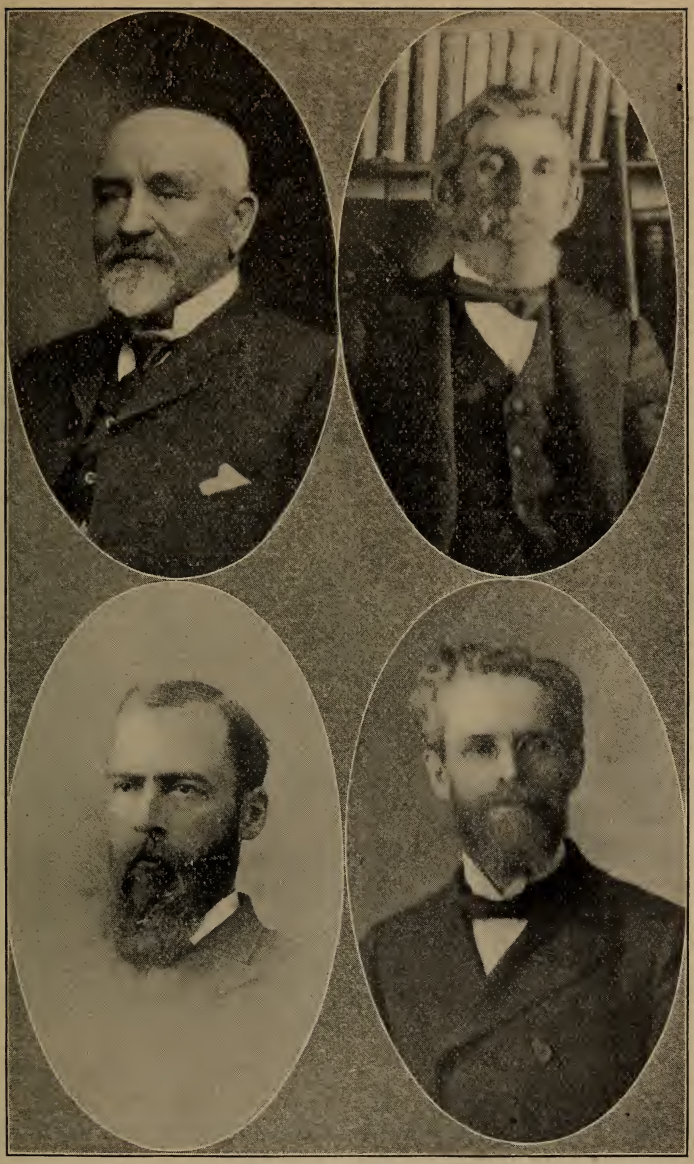
"Col. Charles Mathewson, the main founder of the Norfolk Church, was a man eminently fitted to be a leader in this work of beginnings. He was clear headed, with a

great heart full of sympathy for everything looking to the upbuilding of church life. A royal welcome to his home always awaited the workers in the little sister churches. They could not fail to catch encouragement from his genial, hopeful nature and inspiring advice.



COLONEL CHARLES MATHEWSON

"The Norfolk Church had its beginning with the settlement of the town. In the summer of 1869 Colonel Mathewson, with his family, located in Norfolk, building a flouring mill and the first house. His birthplace was Pomfret, Connecticut, a town noted in history as the home of the Revolutionary patriot, General Putnam.



Geo. Scott, D.D.
Rev. M. B. Harrison

Rev. J. W. Kidder
Rev. Geo. E. Taylor

"Religious meetings were frequently held in the Mathewson home, but in 1871 it was decided to organize a church and erect a church building. When this was known in Pomfret, $200 was forwarded from the friends there as a greeting to the Norfolk organization. I have the names of the donors in my possession—thirty-four in number. All but five have joined the Church Triumphant. Of the five, two are now living in Norfolk, enjoying the benefit of that early benevolence.

"In all $900 was raised for the church building. The Congregational Union added $500 more. In May, 1871, a church was organized with ten members: Rev. J. W. Kidder, from Michigan, was called to the work. He continued his services until 1878, when he was succeeded by Rev. M. H. Mead, who in turn resigned May, 1881. In February, 1882, Mr. Spencer was called as pastor and remained three years. During these pastorates, a period of fifteen years, the church was fostered by the Home Missionary Society.

"At its organization and for several years afterward this was the extreme frontier church in northern Nebraska of any English speaking denomination, and the only Congregational church west and north of Fremont, except the one at Columbus.

"In 1885 the town had grown so much that our little church seemed about to be crowded out by the business blocks, which were approaching very near, and the building was too small for the growing audiences, so a beautiful church was erected upon new lots in the residence part of town.

"Rev. J. J. Parker of New York was called to the work. His coming had almost the touch of romance. Some one had heard of Mr. Parker in a roundabout way. The clerk of the church wrote, inviting him to come and preach four Sundays, and if there was mutual satisfaction he was to

become the pastor of the church; otherwise he was to return to New York. A distance of 1,000 miles to travel, unacquainted with a single person in the town, $30 for remuneration—it took a brave man to accept such conditions, but it was done to the lasting satisfaction of all parties. Some men are born preachers. This was Mr. Parker's good fortune. Sixteen years this pastorate continued, with strengthening affection between pastor and people. It has many times been said that during this period Mr. Parker never preached a poor sermon.

"A temperament capable of preaching with great earnestness and fire must sometimes flame. If this was so with Mr. Parker, we must recall the words of President Roosevelt, 'The only man who never makes a mistake is the man who never does anything.' Norfolk Church and the name Parker will go down the years together.

"August 5, 1899, a great grief came to Mr. Parker and the church in the death of Mrs. Parker. The mother of ten children, she was of necessity a home keeper, but no 'servant question' troubled her, for she took care of her own family, yet found time and strength for all the devotional meetings. Mrs. Parker was a woman of calm, sweet nature and great spirituality. The uplifting power of her prayers will always remain as a benediction upon this church.

"I think every one present at a State Association in Norfolk will recall Mrs. Parker's coming forward, holding her baby boy, and saying, 'I have not silver nor gold, but I give this baby boy to the Lord, and to His service.' Who can estimate the meaning of such a gift? Perhaps the sainted mother can.

"Rev. W. J. Turner was called to the church in 1902 and is still the pastor. He preaches good sermons, is of sweet spirit and fine social nature. The church prospers under his influence in all departments of its activity. The mem-

bership now numbers more than two hundred. The church has had its vicissitudes, but out of small numbers and weakness and poverty it has arisen, strong and vigorous, to do valiant service for the Master.

"Every little town in the Elkhorn valley wanted a church. It was needed as a check to lawlessness, and as an inducement for respectable citizens to settle. This idea was illustrated in a neighboring town. The citizens wanted a church. There was not a church member among them. Not one had attended church enough to be interested in any particular organization. They decided to take bids from the different societies. The Congregationalists offered the most inducements.

"In the early times home missionaries often passed through Norfolk, as it was a railroad center. Many times it was convenient for them to stay over a day or two. A large corner room was always ready for them in our home, and one of our greatest privileges was the entertainment of these heroic pioneers.

"Chief among them, and counselor for them all, was the Rev. Dr. Bross, General Missionary, and afterward Superintendent of Home Missions. He was many times an honored guest in our home, but never for long. It was always 'move on.' I well remember one Sabbath. The Doctor told a most eloquent story of his work in our church in the morning. He was due at Pierce in the evening. At noon a blizzard began. Snow falling fast; wind blowing faster still. Unavailing were all entreaties to prevent his venturing on the perilous drive of twelve miles. His faithful wife insisted on keeping him company. The Lord needed them for future work, and they arrived safely. Where is the romance to home missions?

"Many interesting experiences were related by these visitors in our homes. One missionary said, 'I shall never

forget the day that fixed our choice on this work. My husband came in with two letters. One contained an offer of a home missionary church in Nebraska with a salary of $700; the other an invitation to a church in a pleasant eastern town with $1,400 salary. He looked at me, "Which shall it be?" he questioned. I answered, "You say," and he did. It was to go to the frontier on $700 a year.' Then she spoke of some of their hardships. One winter the roads were all blocked, and very little fuel could be bought. They shared what they had stored with others. When all was exhausted, the mother and two children went to bed to keep from freezing. They stayed there one week, not knowing but it might be a month; then relief came. One day, she said, her husband dug down eight feet and hauled out five sticks. She said, 'I cried when he gave a neighbor two.'

"Another missionary told of work in a little mountain town, where even the saloon-keepers closed up and attended church. In the same town were men living in tents, who baked cakes and sent them to a children's entertainment.

"A pleasing incident comes to mind in connection with Green Island (now Aten) Church. In 1879 a niece of Colonel Mathewson was teaching in the Pomfret, Connecticut, Sunday school. She had a class of well-grown boys, restless, eager, young fellows, and, anxious to interest them in home missions, she conceived the idea to have them raise money to buy a bell for the little church at Green Island. The boys entered with enthusiasm into the plan, and soon the bell was pealing forth on the little mission church. Later the Lord called this teacher into His higher service. The boys scattered and entered life's work. In 1882, the year of great floods, I one day read in the paper that Green Island was entirely swept away by an ice gorge in the Missouri. The church was seen floating down the river, the bell ringing. Instantly there came to mind the bright class of

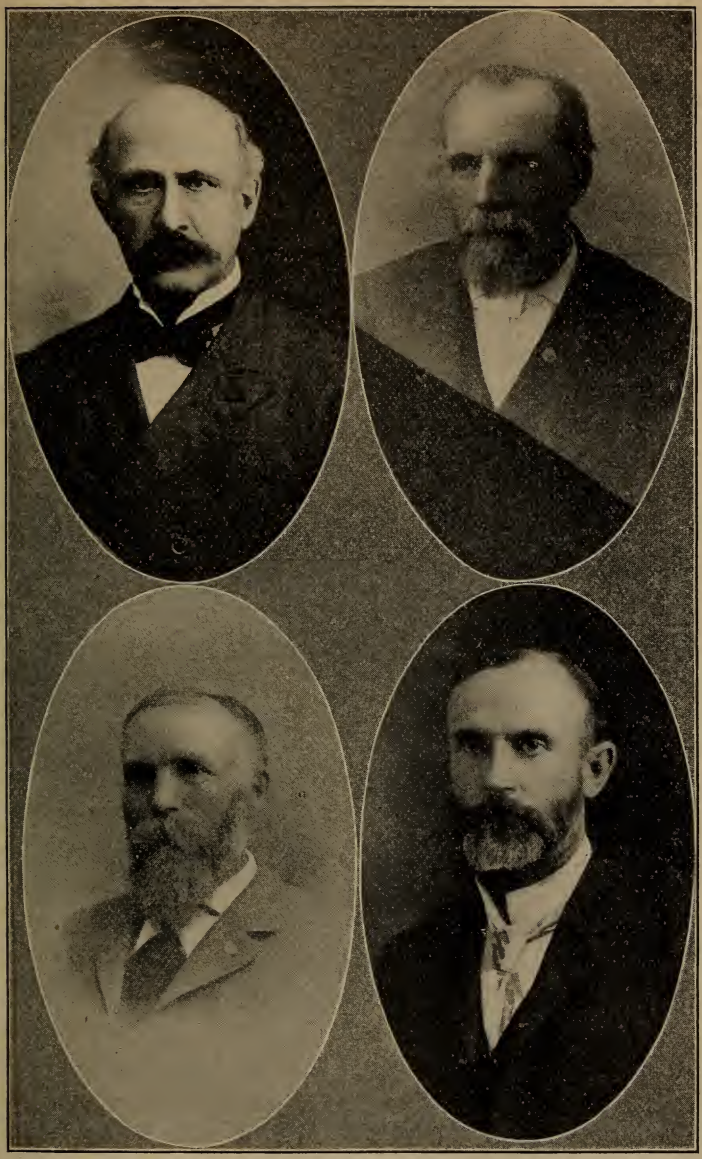
boys, the devoted teacher, the ringing of their bell drowned by the roaring water of the Missouri. Was its mission ended? Or will its tones echo down the ages, kept in tune by those who know the story—by the seed sown in the hearts of young manhood in their first effort for home missions?

"Do we not sow sometimes better than we know? A little seed dropped here and there. Only the Master Gardener can tell of the harvest. What encouragement for weary workers! If the outcome of their working, watching, waiting was only what their eyes could see, they might well be faint-hearted. But with the Master's touch upon it all, and all effort is in vain without it, how can these heroic workers be cast down?

"The work grows so gradually. Its magnitude can hardly be realized except as we pause and take in the retrospect. Thirty years ago, how few the churches in all this region of country! How bare and unadorned they were! How small the congregations! With what struggling they maintained the preaching! Now, dotting the landscape everywhere, are beautiful houses of worship, with earnest and increasing memberships.

"And let it not for one moment be forgotten that the home missionary and the church building societies are the parents of them all. They have all been helped into existence, and sustained until strong enough to stand alone, by these societies.

"The dear little church on the prairie! If all the boards could speak, what a story they would tell of the dollars that nailed them there! But the record is not lost. God has the story written down in His own book. All the consecration, all the self-denial that has planted His houses is put down in letters that time can never blot out."



Rev. W. S. Hampton
Prin. A. C. Hart

Rev. R. S. Pierce
Prin. F. C. Taylor

Colonel Cotton in this attractive story of church life speaks as a pioneer who has witnessed the development from the beginning. One riding to-day through the Elkhorn valley thickly covered with beautiful and productive farms, with good houses and barns, thriving towns here and there, can hardly realize that a little more than a generation ago this was virgin soil, the home of the Indian and hunter, where occasionally the buffalo might be seen. Now it is one of the richest portions of the state, and in these prosperous towns and settlements Congregationalism has taken deep root, has already a history which is the prophecy of a bright future of service in the Kingdom.

CONGREGATIONALISM IN THE REPUBLICAN VALLEY

The Republican valley is known for its rich alfalfa fields. It is a veritable garden spot. A good alfalfa farm in this valley is a fortune. The towns are not large, but are well located to accommodate the settlers. In this valley Franklin Academy, which is doing such noble service, is located. Congregationalism, as well as alfalfa, has here found congenial soil. Two men, Rev. W. S. Hampton and Rev. George E. Taylor, commissioned as general missionaries, had a large share in laying the foundations of Congregationalism in southwestern Nebraska. They have kindly consented to tell in brief something of their work.

Rev. W. S. Hampton writes:

"In April, 1880, I was commissioned as General Missionary for southwest Nebraska. West of Franklin county there were very few people who had been resident more than two years except along the streams. The country was filling rapidly with homesteaders and small tradesmen in the growing towns. The railroad was just completed to Indianola. The Texas cattle trail entered the state near where the Driftwood creek crosses the state line. Culbert-

son was the objective point for all cattlemen for that region. Thousands of cattle were driven across the valley annually on their way to the ranches of the big cattlemen of Nebraska, Wyoming, and the regions farther north. A church organized on the Driftwood not far from the trail was scattered to the four winds by the severe drouth and the sharp hoofs of the cattle. I have seen a large herd turned aside from the old trail to trample out the scant crop of a poor homesteader. The homesteaders would ruin the business of the cattle king. The prairies were covered with cattle. At the spring round-up a large number of cowboys were in town. A stranger just arrived with broadcloth suit, polished boots, a gold headed cane, and a shining silk hat. Offended at the conduct of some of the cowboys he rebuked them. Soon after, when crossing the street, he was surprised by the crack of a revolver, the whiz of a bullet and a little cloud of dust at his feet. This was followed by another, and still others from different directions, keeping him jumping to escape the bullet striking at his feet, until almost breathless, hatless, and covered with perspiration and dust he was given a rest. He purchased a new hat, hired a livery team to drive to Indianola, vowing that he had enough of the cattle business.

"Better listeners I never had than those same cowboys. I preached the first sermon ever preached in the village of Cambridge in early May, 1880. The only building available was an unfinished store building. I obtained permission to use it for Sunday services. Saturday evening after the men had finished their day's work, with coat off and broom in hand, I was doing my best to get it ready for next morning. I was reinforced by a young man engaged in Sunday school missionary work who was also looking for a place to hold service and organize a Sunday school. He introduced himself as N. D. Hillis, and wished to secure

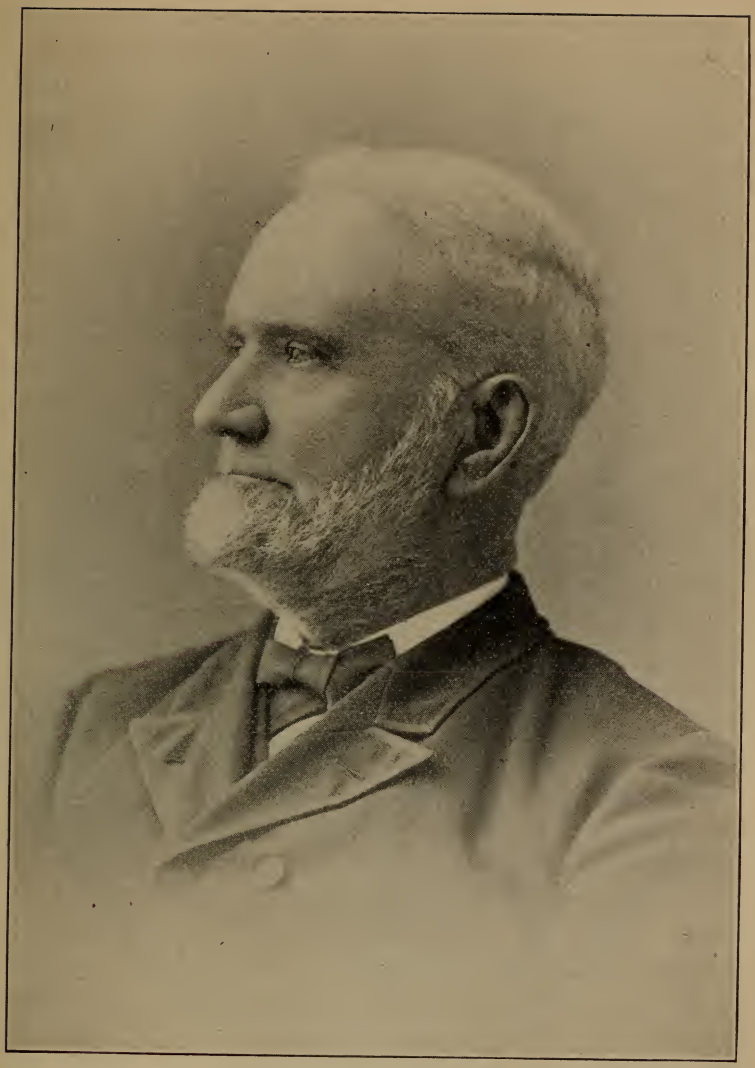
the use of the building. A few words of explanation resulted in his taking off his coat and assisting in arranging seats as best we could with boxes, nail kegs, and boards. I preached the next morning, and N. D. Hillis in the evening. At that time I believe I could preach as well as he. He is now pastor of Plymouth Church, Brooklyn.

"My next service in Cambridge was in an unfinished blacksmith shop with roof partly shingled, dirt floor, and improvised seats as before. For the winter we used the 'barracks,' as the building was called. It was *three stories long,* the west sod, the center log, and the east boards, all on the ground. We occupied the log story. It had been used for a dwelling, and sometimes called a hotel. All the inhabitants had not moved out. The warm spring days seemed to bring them forth, and their gamboling up and down the walls and *elsewhere* compelled us to seek other quarters. A frame building was secured for a school house, and we used that until better accommodations could be had.

"I preached the first sermon in Oxford in an unfinished store building. The next time I was there the services were held in a grove where a platform had been erected for Fourth of July celebration. We used that until cold weather forbade. We then accepted the offer of a Mr. Mugg of the space between the counters of his drug store, which we used till spring. Mr. Mugg furnished fuel and seats.

"I preached in sod dwelling houses, in dugouts and in the open air, wherever there was need and people could be gathered together.

"At one place we found a novel Sunday school. Christians were scarce, but the people wanted a school. Several men, only one of them claiming to be a Christian, agreed to superintend one month each, thus distributing the burden. It was a success. We now have a Congregational church in the town. I think N. D. Hillis assisted the school when



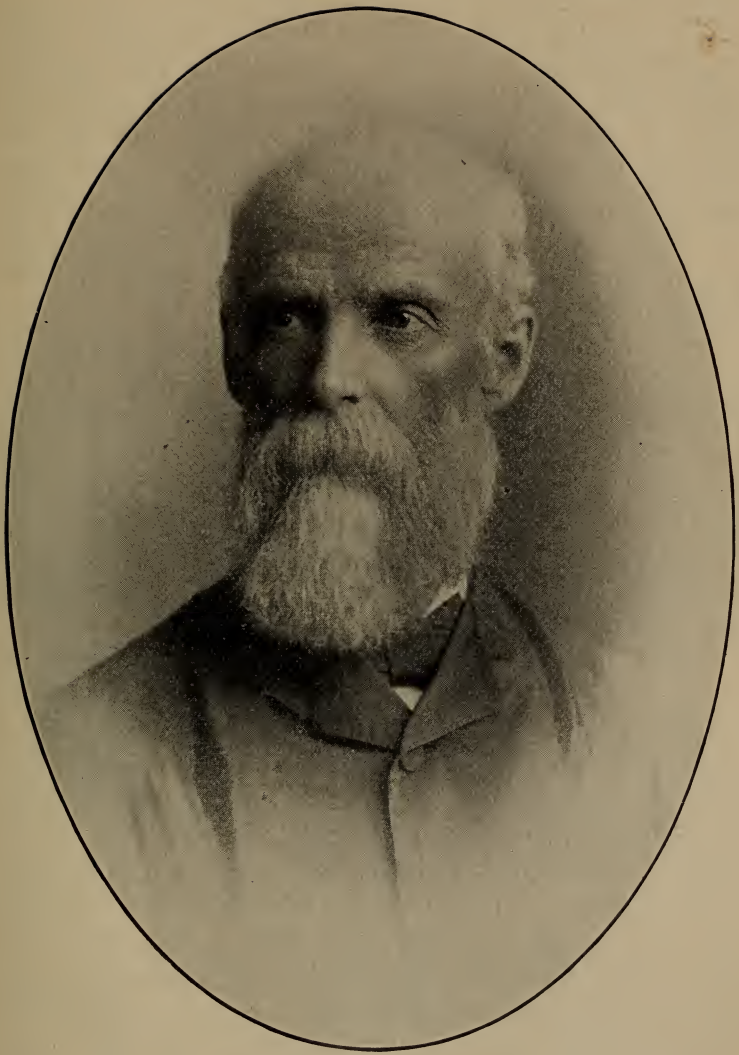
REV. HENRY BATES

on his way up the valley. I do not know that the plan was his.

"When Franklin was first seen by me there were three buildings on the present town site, a dugout, a log cabin, and a small frame building unoccupied. I preached there in October, 1880, in a schoolhouse, part dugout and part log, with sod roof. In company with Rev. J. M. Strong I took dinner at the home of A. E. Rice, now of Hillsboro, Oregon. Our conversation drifted naturally to the subject of Christian education. Mr. Rice was anxious to give his children as good an education as possible. He was acquainted with the history and work of Denmark Academy, Iowa. The need of an academy for the Republican valley was considered, and from that time plans were thought out which resulted in Franklin Academy. My plans were for the institution to be further west in the valley, but I was content with the location, as at the time that seemed best. Everywhere I went parents were discussing the educational problem. Young people were anxious to have better advantages than the sod schoolhouse afforded. It was not strange that the first term of Franklin Academy opened with fifty-five students.

"My experiences during my work as general missionary were an inspiration to me. The strong faith of the people in the possibilities of the valley, and their determination to win victory out of every seeming defeat were worthy the heroes of any age. The gracious revival in Franklin in January, 1882, followed by constant revival in the Academy, the campaign of Mrs. S. M. I. Henry at Riverton, Alma, Bloomington, Franklin, and Red Cloud in the winter of 1884-85, have left their impress upon all that region, and have reached to far distant places through the immigration of converts.

"These seasons of spiritual refreshing have been among the most precious remembrances of my life."



REV. S. C. DEAN

Rev. George E. Taylor writes as follows:

"The year 1880 was notable in the development of southwestern Nebraska. The region was reviving after the prolonged drouth that had discouraged all but the most persistent of the early settlers. The B. & M. railroad was extending its line up the Republican valley. The flickering churches at Guide Rock, Red Cloud, Riverton, and Franklin were being fanned to increased ardor under the new leadership of Rev. George Bent at Red Cloud, and Rev. J. M. Strong at Riverton.

"At the uttermost frontier in Red Willow county, the venerable Amos Dresser was heroically at work. In the north part of Franklin county a little church had gathered about that herculean Vermonter, the Rev. S. N. Grout, 'holding down' a homestead at Macon. In the spring of 1880 Rev. W. S. Hampton of Arborville was commissioned for general missionary work in the Republican valley with headquarters at Cambridge. During the year eight churches were organized, mostly under his care.

"In the northwest corner of Franklin county Amos N. Dean was one of the sod house dwellers. In his Iowa home he had served as county superintendent of schools, also as an elder in the Presbyterian church. In his new prairie home he was an efficient teacher in Sunday school. With no minister in the region he could not resist the call to unfold the Word of God to the congregations which crowded the schoolhouses at Freewater and Morning Star. Churches were soon formed at both these points. Mr. Dean, well passed his fiftieth year, responded to the invitation of the two churches to become their pastor, and was ordained by council. In 1881 Mr. Dean was called to Cambridge, where for nearly ten years he was a beloved and effective pastor and an esteemed brother and father in the association.

"In the autumn of 1880 some seventeen churches united in forming the Republican Valley Association of Congregational Churches. Early in 1881 the association founded Franklin Academy. From the first this school has been a loved and loving child of the churches, a bond of fellowship, a force for spiritual and intellectual life. The men who have wrought themselves into the school are those who have most effectually built up the Kingdom of Christ from Hastings and Red Cloud to the Colorado line.

"Rev. Amos Dresser, then pastor at Indianola, prayed, toiled, and won for the academy a constituency extending to the eastern seaboard. Rev. W. S. Hampton relinquished the pastorate of six frontier churches to become the first principal. Rev. C. S. Harrison, pastor at York, assisted Republican valley pastors in evangelistic work and gave tremendous impulse to the academy movement. Later, in 1884, Mr. Harrison accepted the call of the Franklin church to become its pastor. As pastor of the church and 'father of the academy,' he toiled with masterful efficiency till 1892, when he devoted himself to the wider academy interests.

"Mr. Harrison was succeeded by Rev. G. W. Mitchell, less massive in form but mighty in faith, love, and capacity for effective work. As pastor, as chairman of academy trustees, as member of association, he made his impress on every church and on nearly every Congregational household in southwestern Nebraska through a period of ten years.

"Since 1888 Alexis C. Hart has been headmaster of the academy. Peerless as administrator, as teacher of youth, as trainer of teachers, he has proven not less a spiritual father and wise counselor. It is doubtful whether there is a church in the Republican valley and Frontier associations that has not been helped by his kind and timely influence.

"The construction of the 'Kenesaw Cut-off' in 1884; of the DeWitt-Holdrege-Cheyenne divisions in 1885 and 1886, and later the Frenchman valley line of the Burlington & Missouri railroad opened many fields for aggressive work. At its fall meeting in 1887 the Republican Valley Association adopted a memorial to the State Board presenting the urgent need and asking the appointment of a general missionary. The proposition was cordially approved at Lincoln and New York. Rev. George E. Taylor, pastor at Indianola, was appointed for the work. The association authorized its home missionary committee to hold monthly sessions in conference with the general missionary. The following years were marked by careful oversight of feeble churches, prompt occupation of new and needy fields, constant endeavor to secure effective ministers, the equipment of each church with a commodious house of worship and progress of churches in careful and forceful administration.

"In 1890 the churches along the Holdrege-Cheyenne divisions of the Burlington railroad withdrew from the Republican Valley Association to form the Frontier Association.

"The limits of this review do not permit appreciative mention of many worthy ministers and laymen whose sustained devotion, faithful and wise labors have built up churches and established Christian institutions in southwestern Nebraska. Some are yet there, some are in other fields, and some have gone to their reward."

From these reports of the work in southwestern Nebraska it would seem that the foundations of our Congregational work are well laid; that Congregationalism is a growing tree whose roots, like the alfalfa of the region, strike down deep to the springs of living water.

The Republican valley represents a strong and aggressive force in Congregational Nebraska.

WESTERN NEBRASKA

Rev. A. E. Ricker, who has had much to do with the pioneer work in western Nebraska, has kindly furnished the following account of our work in western Nebraska:

"In the autumn of 1883 a little company of Christian people met in the parsonage of the Methodist minister in the town of Sidney. It was a very small company, perhaps not more than six or eight persons, including the Methodist pastor, Rev. Leslie Stevens, now departed hence, and his devoted wife. The occasion of that meeting was the regular prayer-meeting of the Methodist-Episcopal Church of Sidney. In those days the people of Sidney, however pious they may have been, did not manifest their religious proclivities by excessive attendance upon the week-day meeting of the church.

"Though this particular meeting was so small its influence has been large. Among the number present were Rev. C. W. Merrill, then Superintendent of the A. H. M. S. for Nebraska, a young Congregational preacher who was that year teaching the Sidney high school, Rev. L. E. Brown, and the writer of these words, who was just about to begin study for the ministry.

"During the evening, conversation naturally turned to the religious needs of the surrounding regions of western Nebraska. The town of Ogalalla, especially, was mentioned as a point of a few hundred people where there was no regular preaching and almost no religious work on foot.

"Superintendent Merrill turned to Mr. Brown with the question, 'Why couldn't you go down to Ogalalla and preach for them occasionally, during the time you are teaching here?' Little more was said on the subject, and presently the little company scattered. Although it is probable no definite agreement was made, I think there was an under-

standing between Superintendent Merrill and Mr. Brown, at the close of the prayer-meeting, that the latter should visit Ogalalla and establish a preaching station. This was the real origin of the Congregational Church of Ogalalla, Keith county, Nebraska, for shortly after that hint of Mr. Merrill's Mr. Brown went down from Sidney to Ogalalla, a distance of seventy miles, and preached, leaving an appointment for another preaching service in two weeks. This appointment was filled, the writer himself being present at one of these services, which was held, as were the other meetings of that period, in the old frame schoolhouse. And I am nearly certain that Mr. Brown kept up preaching services every two weeks during that winter—1883-84—and the following summer, and quite so that he preached frequently, even if not so often during this time. For to meet one of these preaching appointments the writer made his first effort in the pulpit; this was June 9, 1884, in the schoolhouse of Ogalalla.

. . . . . .

"I can say from personal knowledge that Mr. Brown came to Ogalalla as a Congregationalist, and that his work was the first regular and permanent work ever taken up in the town. The school board of Ogalalla employed Mr. Brown to teach the town school for the year beginning September, 1884, and in connection with his work as teacher of the village school, he kept up stated preaching services. He was presently ordained to the Gospel ministry, and in due time a Congregational church was organized, and recognized by an ecclesiastical council in the orderly Congregational way.

"These facts are of considerable importance because the Ogalalla church has since become a center of evangelistic movements that have affected the town and the regions about for many miles. Following Mr. Brown's work have been the labors of Rev. J. A. Thome, closing about 1887,

Rev. A. E. Ricker, 1888–91; Rev. W. E. Pease, 1892–93 perhaps; Rev. W. S. Hampton for several years; then Rev. G. W. Knapp, and the present pastor, Rev. Mr. Duncan.

"During Mr. Hampton's pastorate wide-reaching revivals occurred, and the work was pushed into outlying rural regions, resulting in the organization of at least three churches which now cluster about Ogalalla as a center.

"JULESBURG, COLORADO

"While, strictly speaking, it is not a part of the history of Nebraska, the beginning of the work in Julesburg was the outgrowth of Nebraska influences, and indeed during Superintendent Maile's time, by agreement with the Colorado superintendent, this town was reckoned as a part of the Nebraska field.

"In the spring of 1885, returning from Chicago Seminary to my parents' home in Sidney, I called on Superintendent Maile in Omaha, and he suggested that during my summer vacation I look about in that western part of the state, and if I found a needy field, establish a preaching station, and see what I could do. So early in May, going down from Sidney, I visited the town of Julesburg. It was in the midst of the liveliest boom and buildings were going up everywhere. Perhaps there were 300 people then in the town and 'land agents' were doing a thriving business 'locating' new corners on their claims. I succeeded in finding some Christian people and others who were interested in having preaching services. Finding accommodation in the dining room of a hotel, I held the first religious meeting in the history of the town, and continued preaching statedly through that summer, going down from Sidney and preaching once in two weeks.

"A Sabbath school was organized in an empty saloon building, and toward the latter part of the summer, a Con-

gregational church was organized of about twelve members. Rev. H. P. Case, now Sunday school missionary in southern California, was present and assisted in the organization of the church. The meeting for the organization was held in the waiting room of the Union Pacific depot, and I remember that the meeting had to be hurried a bit to get out of the way and remove all evidences of the meeting before a passenger train went through toward evening.

"This first organization was suffered to lapse, but at a later date was revived and the Julesburg church has maintained a continued existence.

"It was my privilege again to minister to this church for about a year from the summer of 1890, preaching every alternate Sabbath there while pastor at Ogalalla. Two or three weeks of special meetings were held during the winter of 1890–91, several converts resulted, part of them joining the Congregational church, and part of them the M. E. church, which at that time was without a pastor."

This rapid survey of Congregationalism in western Nebraska completes the survey of church extension as we have seen it, beginning with Omaha and eastern Nebraska, extending up the Elkhorn valley and into the sandhills and cattle ranges of the northwest, in the Republican valley and the western part of the state.

In much of this territory pioneer work is going on to-day, and western Nebraska is especially home missionary ground. Whenever irrigation is extended in western Nebraska, there we find rich farms and growing settlements, and there is a field for home missionary enterprise. With the extension of irrigation canals there will be an enlargement of missionary work. In other parts of the western half of the state we find the large cattle ranches, with few settlers, and correspondingly small opportunities for church growth.

XX

PIONEER EXPERIENCES

Years before Father Gaylord came to the territory of Nebraska, Congregationalism had a Congregational teacher among the Pawnee Indians, Mrs. E. G. Platt, now of Oberlin, Ohio.

Though hardly recovered from a severe illness during which for days she was supposed to be lying on the borderland between this and the life beyond, she has kindly consented to give a brief account of her experiences among the Pawnees. It is fortunate that we can have these reminiscences from the pen of Mrs. Platt herself. The opportunity to hear from any of the first pioneers will soon be gone. But few of them remain.

Mrs. Platt writes:

"OBERLIN, OHIO, November 29, 1904.

"In 1843 I went with my husband, L. W. Platt, to the Pawnee villages situated in the Indian territory, in that part of the land now known as Nebraska. We went in response to a request made by the missionaries of the A. B. C. F. M. who were stationed there. In a treaty which these Indians made with our government they were promised teachers, and the missionaries, wishing to secure those who would cooperate with them in their work, had invited us to join them. We were successful in learning to converse with the Pawnees, won their confidence, and in 1846, when they started on their summer hunt, they left twenty of their children with us to teach.

"But the Sioux came down upon us that season, often making war-like demonstrations, thus hindering the work

MRS. E. G. PLATT

of the men in the field, and at last firing upon some of the company, and so it was deemed unsafe to remain, and all, both missionaries and government employees, left the station, going to Bellevue, the seat of Council Bluffs agency for the Otoes, Omahas, and Pawnees.

"The missionaries were requested by their board to leave the field, but we remained with our school.

"There was no agent there at that time, as our good temperance agent had been dismissed through the influence of the fur traders, as he had given orders to his employees to destroy all liquors they found designed for sale to the Indians.

"Finding an old log building infested with fleas and rats, we made it our school home and reported to the superintendent of western Indians who was in St. Louis, the building being a government storehouse. There, under many difficulties, I taught the children, having great pleasure in my work, as they learned their English lessons well, delighting to perform any work given them to do, and when given a play time, asking for Bible stories instead.

"When the new agent arrived, he proved to be a man with whom whisky lovers and dealers readily affiliated, permitting the Indians near the agency to ride through its streets with bottles of the vile stuff in their hands, giving their drunken yell, thus so alarming us at the school it seemed wise to draw curtains, lock the door, and go to the second floor where we would not be seen.

"The winter was very cold which we spent in that storeroom, and we hailed the warmth of spring joyfully. But our joy was of short duration, as the new agent decided on appointing a teacher more in harmony with him, and in May, 1847, I delivered my charge with aching heart to those who, I knew, would not do duty by them; and crossing the Missouri river Mr. Platt and I went down and

PAWNEE INDIAN VILLAGE ON THE PLATTE RIVER THREE MILES SOUTH OF FREMONT, 1854

made our home four miles above old Ft. Kearney, now Nebraska City, still keeping a friendly communication with the Pawnees by visiting them, receiving them as guests, and keeping one or more of them in our family.

"In 1857 the Pawnees made a new treaty with our government, as they had wandered hither and thither during the years of our separation.

"Again they were pledged teachers, and after waiting four years to learn of the establishment of a school, and finding none had been given them, in 1861 we returned, I being appointed as teacher and Mr. Platt as trader, a position which, through treachery, he never filled on the reservation, and it was months before I was permitted to have a room in which I could open a school.

"This was not accomplished till a company of the employees to whom the agent had failed to fulfil his pledges united and so proved their case at Washington that he was removed, and one sent who permitted the gatherinig of the school. This was not difficult to do as we spoke Pawnee and many of our old friends were left.

"My work was pleasant and all went prosperously till a young Methodist minister was sent to assist in the school. The Methodists of Nebraska, learning there was an appropriation for schools for the Pawnees, wished to obtain it to establish a mission among them, and as there was one of their society at the head of the Indian Department at that time they felt quite sure of obtaining it.

"Good Congregationalist as I tried to be, I made an effort to harmonize with my associate teacher, but in 1864 it seemed wise for us to separate, lest those who had come to that savage people in the name of the Prince of Peace should dishonor their Leader; and I left my beloved school, going to work in the Christian Commission till the close of the war, and then acting as matron for the Iowa Soldiers'

Orphan Home till in 1866 I was called back to take charge of my Pawnee school. There being an Episcopalian in charge of the agency at that time, Bishop Clarkson of blessed memory asked the rector of the Columbus church, Rev. Mr. Goodale, to look after the lambs in the Pawnee school. As he was the son of a Congregational minister, we wrought together most pleasantly. During his stay with us, coming each month to hold service in the school building, there was a large class desiring baptism, and by his request properly to instruct them as to the meaning and design of the solemn sacrament, I used a catechism prepared by his society for instructing the young, and found it very helpful.

"The Sabbath morning when the ceremony was to occur, as I passed through one of the halls, a small girl who had been present during the training of the class, but had not been reckoned as one, met me and in beseeching tones said, 'Mrs. Platt, I want to be baptized.' 'O Maria,' I said, 'I am afraid you do not understand.' With pathetic tone and look she answered, 'Yes, I do.'

"Consulting with Mr. Goodale, we decided if a lamb stood bleating at the gate, we would not forbid her entering the fold, and she was baptized with the twenty-seven.

"While absent on my vacation that summer she died, and my assistant teacher told me that the morning of her death she said to Maria, 'Do you know we think God will call you to Himself to-day?' Her answer was 'I am ready.'

"Our good helper continued with us till Grant's Quaker policy was inaugurated, when his church thought it honorable to withdraw, and he left the field for others to occupy.

"The Rev. Mr. Elliott, who was a home missionary stationed at Columbus twenty miles distant, soon visited me, he being a Congregationalist, and I a charter member of the church in his care. With his wife he often came to hold service and give aid and courage to those of us con-

nected with the school. While he was thus assisting us one of our caretakers asked for baptism, and two of our Indian boys wished to unite with her. They were brothers, and the elder was one who was obliged to assist the men on the reservation farm. The younger was a gentle, loving brother. They hesitated about presenting themselves, as the elder brother feared he should dishonor the Savior by getting angry when the farm men swore at and kicked him, but as the younger refused to go without him they at last pledged themselves to the service of our Lord in the coveted rite. The younger, our gentle Richard, was soon after called to leave us for his Heavenly Home.

"Our Quaker agent was catholic in his views, and the years we wrought together were those of Christian friendship. But at last there came an editor from the East to view our work, and on his return he commenced his report by writing, 'It is just two years since an effort was commenced to christianize and civilize the Pawnees,' and closed by adding, 'It is very incongruous that a school under the rule of the Friends should be in charge of an orthodox Congregationalist.'

"It was not long before I was requested to leave my children, and with a heart full of sorrow I went.

"Between these lines lie veiled volumes of broken governmental treaties, of robbery and deceit and treachery and uncleanness practiced by those sent to the Pawnees to teach them the arts of civilization which proved to be to them a curse, and which, if uncovered, would lead us to feel it were better that they had been left in their wildness and ignorance.

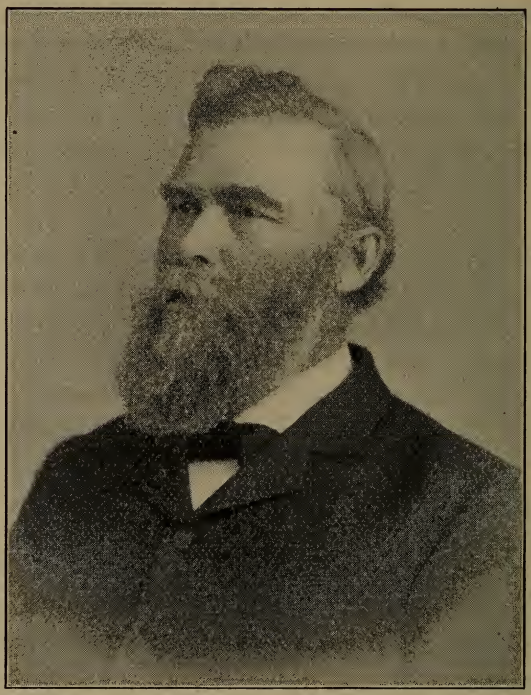
"Yours in Christian bonds,

"Mrs. E. G. Platt."

Mrs. Platt's severe arraignment of government officials only shows that in too many cases the government has been

as treacherous in its dealings with the Indians as have been the Indians before their christianization in their relations to the whites.

The treatment of the Indians by the government is a sad chapter in American history, and Mrs. Platt's experience



REV. C. S. HARRISON

among the Pawnees shows how politics enters in to disturb a work which, if protected, would result in great good.

REV. C. S. HARRISON

All Nebraskans know Rev. C. S. Harrison as a cultivator and propagator of beautiful and rare plants and flowers.

But the pioneers know him better as a courageous, bold, successful, and devoted pioneer preacher and worker. By request Mr. Harrison has furnished the following

REMINISCENCES

"In the fall of '71 while pastor of the Congregational church of Earlville, Illinois, I received a request from George S. Harris, land commissioner of the Burlington & Missouri railroad, to take charge of a colony. I came out to look the ground over.

"Lincoln was but a village with plenty of room to grow. The railroad terminus was Sutton. I rode out on a load of railroad ties. The track was so rough the bell rang of its own accord. Sutton had three shanties; two of these were saloons, and I noticed that towns started that way were tainted for a long time after if not permanently.

"Finally York was settled upon. The place had six shanties, and one of these was built of sod. I believe I preached the first sermon in York, November, 1871. Service was held in an unfinished store, and it was very cold. There were fourteen persons present and the service was short. The county was new and raw; hardly a house to obstruct the vision, and those that were seen were miserably built of sod. The Congregational church was organized with only a few members in an unfinished land office in the spring of 1872. Soon after a little schoolhouse was built.

"THE ACADEMY

"One of the inducements offered a colony was that an academy should be built. For this purpose forty acres of land were donated, and in those early days, when the locust invasion was the worst, a fine building went up as a glorious hope in the midst of despair.

"On account of its proximity to Crete it was thought best not to open the academy. It was used for our church. About this time the Methodists located their college at York, and we freely gave them the use of the building. It was eventually sold at half cost, and the proceeds went into the church building. I think in the year 1873 I organized the church at Arborville with six members, in the parlor of Deacon Twichell, the son of a faithful pioneer missionary, Rev. Royal Twichell, who did heroic work in Minnesota. The old man was a father to me when, sick and discouraged, I went to that new state in 1857. I attended his funeral in Arborville. It was like burying a father.

"Having organized a church I knew it was necessary for them to have a home, and so we erected a building 26 x 40. That was then the largest in the county. I held at different times two series of meetings there which resulted in quite an ingathering. We had to haul the lumber thirty-six miles. I gave much time and a block of land, and preached a year or two without a cent of salary. The people were very poor. But now they have a fine new church, an able and beloved pastor, and the work and sacrifice paid. Six churches were organized in York county, and those I organized and fostered are the only ones alive.

"THE LIQUOR WAR

"Yes, it was war! I was the means of bringing in about 600 people into the town and county and these were mostly in favor of education and temperance. But 'Satan came also,' and we determined to keep him out, and so there was war.

"At first, knowing the tremendous malignity of the liquor power, we were afraid to prosecute. Finally I suggested that seven of us should unite. We did so, and with such a backing there was dismay in the ranks. That, however, was

the timidity under the first fire. When they threatened to kill me and started out to do so, and nearly killed a witness, all fear was banished, and I entered prosecutions thick and fast. I raised $1,500 one night with which to fight it out. We fought to the finish. The thing seems settled. The matter does not come up at all at our elections.

"Crete and Seward had a far better start, and far better locations, but York went ahead two to one because it kept clean. It has over 6,000 population to-day.

"It was hard to give up the academy idea. Our educators had not yet realized the importance of having feeders for the college, and it was a long time before the present attitude was reached.

"In the last of the '70s I was helping Rev. Mr. Strong in a series of meetings in Bloomington, Nebraska, and the idea of an academy came up. We talked till midnight over it. 'Where should it be?' 'At Franklin,' a new town with six houses, no saloon, and the right kind of people. I was so much impressed that I walked down, wading through snowdrifts, got the leading people together, outlined the plan, and the academy was located there. I was called in 1883 from the pastorate of Pueblo, Colorado, to become pastor at Franklin. I put in there eight of the most important years of my life. It was a work of faith, in ways new and strange. The Lord opened unseen gates for us, and money rained down upon us, twice $500; once $1,000.

"I was called thence to be Field Secretary of the Education Society at Boston. I continued in that work two years, till my health failed.

"Rising from the borders of the grave from rheumatic fever, I was called to the pastorate of the Weeping Water church. There I had the hardest work in my life. The church was about $10,000 in debt, and discouraged. The times were the hardest. The academy was worse than

bankrupt. The church debt was paid. The academy was placed on the list of the Education Society, and a good deal of money was raised. Buildings were hired and furnished, and to crown all, a blessed revival added over 100 to the church within a month.

"Now the nation on Thanksgiving Day, 1904, celebrates my seventy-second birthday, and I bless the Lord that He has permitted me to live and work for Him.

"When a boy in 1844 I hunted the dirty little village of Chicago over for a peck of potatoes. I have seen the mighty West grow up from babyhood.

"In 1857 I began work in Minnesota; was often nearly frozen; once a horse sank with me three times and I was nearly drowned. I have had the bitter with the sweet.

"To sum up: I helped to found two academies; built and paid for ten churches; have been in above forty precious revivals, and I hope to meet a thousand souls in glory. And I now wait on the hither shore among my flowers, adorning Beulah Land, making it prophetic of the glory beyond.

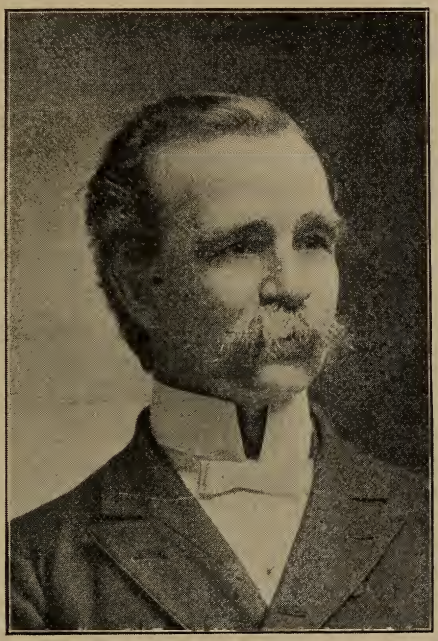
"Yours,
"C. S. Harrison."

REV. A. A. CRESSMAN

Rev. A. A. Cressman served in the work of the churches for twenty-five years, most of the time as a home missionary. A brief sketch of his work in Nebraska is here given:

"I came into Nebraska from the Presbyterian church in Monroeville, Ohio, in March, 1879. I took charge of the Congregational church at Camp Creek, where I remained one year. I organized a church at Sheridan which afterward disbanded; was called to Congregational church at Albion. The organization was small, having no church

building. I served also every alternate Sunday the churches at Boone and Cedar Rapids for several years. Both churches later disbanded. I was at Albion six years; while there a house of worship was erected and the church brought to self-support. During this time I also served as county



REV. A. A. CRESSMAN

superintendent of schools for four years, and preached at a number of schoolhouses.

"A more devoted and loyal people I never served. In April, 1886, I took charge of the Congregational church at Wahoo, having a membership of some twenty-five. We paid a debt of $300 on building, and built a commodious parsonage. The church contributed $900 for benevolent

objects other than her own work, and received eighty-six members, of whom sixty-six were received on confession of faith. I resigned, April 1, 1892, after serving the church six years. While at Wahoo I was secretary of the city school board.

"I commenced my pastorate of four and a half years with the church at Fairmont, April 1, 1892. There we built a parsonage, paid a church debt, raised over $700 for benevolences. The church was self-supporting. I also served during this pastorate the churches at Strang, Shickley, and Bruning, preaching at all three churches once a month, for which I received home missionary aid. I was also a member of the Fairmont school board for two years. While pastor here ninety-six members were received, sixty of whom came into the church on confession of faith.

"I resigned September 1, 1896, to become state secretary of Doane College, which position I held until September 1, 1901. While secretary the first two years I supplied every Sunday the church at Grafton, and the next two years the church at Waverly, and for a few months the Rokeby church. As secretary I visited and addressed nearly all the high schools in the state, and most of them a number of times, traveling over 65,000 miles. I preached in nearly all the Congregational churches in the state, and lectured over 200 times in the interest of institutes and high schools. I served as chaplain in the state senate of Nebraska during the sessions of 1899 and 1901.

"I took charge of the church at Grand Island, September 1, 1901, and remained as pastor until March 1, 1904, when I left to take charge of my present field, Farragut, Iowa, rounding out just twenty-five years of service in Nebraska. During this time I received into the church by letter 110; on confession of faith 180; total 290. I officiated at 130 funerals and 65 weddings, was Moderator of the General

Association at Holdrege in 1899, and have been elected delegate to five National Councils.

"When I went to Albion in 1880 most of the houses outside of town were built of sod, and so were the schoolhouses. It seems to me my happiest days were when visiting in, and preaching to people crowded into these sod houses. The people in those early days were eager to listen to Gospel truths. They did not remain at home on account of poor clothes or distance from place of preaching. They came in all sorts of clothes and vehicles. Many walked three and four miles to the sod schoolhouse where the Sunday school and services were held. A large number of the young people in the Sunday school then are now the foremost leaders in our churches. The seed sown is yielding fruit in many cases a hundred fold."

One must read between the lines in such a rapid survey of work to appreciate fully the busy life of a pioneer pastor.

DR. GEORGE SCOTT

Rev. Dr. Scott is an Englishman who came into Nebraska in an early day, worked with a sister denomination for a time until he finally "came unto his own." He has also served the government as United States consul in Odessa, Russia, from 1884 to 1886, and is well known in affairs of state. He served as chaplain of the Nebraska house of representatives in a special session in 1882, and in the regular sessions of 1883 and of 1903.

Dr. Scott writes as follows:

"While I was engaged in missionary work among the coal miners in the north of England, the call came for men to preach the Gospel in the great West to the large body of immigrants who had gone to the states after the close of the Civil war.

"I felt perfectly sure that a man could be secured to fill my position in England very much easier than for the work across the sea. So although I had been in this particular work for six years, and was much attached to it, I decided to heed the call, and in May, 1871, I, with my wife and infant son, started for Nebraska.

"We entered Nebraska from Sioux City, Iowa, at Covington, and thence toward the frontier, fifty miles from railroad, with the mail carrier in his open democrat wagon.

"The people had not had a minister for a year, and although they were anxious for one, they had not expected one and had made no provision for him. There was no parsonage nor any house that could be rented, so we lived around among the people in their poor narrow quarters. The hearty welcome accorded us compensated for the roughness of the living.

"I found that the only place for holding meetings was in a poor log schoolhouse with rough home-made benches. But the old schoolhouse became a Bethel to many.

"That winter we held a series of meetings lasting for thirty nights, to which many came regularly, even as far as twelve miles, and great numbers were converted. We knew that there could be no permanent success without a church home, so every one put his shoulder to the work, and the next summer a church building and parsonage were built and dedicated, out of debt.

"When we got into the new clean church the men kept up their old practice of chewing tobacco and making the floor a cuspidor, as they had in the old schoolhouse. I made up my mind that this must be stopped, so before preaching one Sunday morning I said, 'You people used to chew tobacco and spit all about the schoolhouse, but now we are in a beautiful church building and I wish you would not do it. I know it will be hard work for some of you to

quit for an hour, but if you make an effort I believe you can do it. If you can not succeed we will get a log of wood and place it outside the door, on which you can place your quid when you come in, and it will not be considered an interruption of the service, if you find you can not endure the abstinence, if you retire and take your quid and chew it a few times and then return to the church.' I added, 'I'll guarantee that you will find your tobacco where you placed it, for there is not a hog in town that would touch it.' The cure was perfect.

"Next summer the grasshoppers came in such numbers that the heavens were darkened. Wherever they alighted, in a few hours the crops were destroyed. The people were helpless; nothing to sell; no money to be had. Many became subjects of charity. For a long time I had not enough money to buy a postage stamp. Friends in England offered to send money to take us back again; our answer was, 'We have made our choice to preach the Gospel to this people, and we will continue to work here.'

"These were hard times, but it paid. Sixteen years after this I returned to visit one of the settlements. I preached to them two evenings and held a fellowship meeting. In the experiences that were given, numbers testified that they were converted in the old log schoolhouse sixteen years before. Among those giving experiences was the pastor of the church, who said, 'I was converted at the close of a meeting held by Brother Scott in my father-in-law's house.' His wife bore the same testimony. It pays to make sacrifice for the Lord.

"'The harness that I was required to wear for seven and one-half years in Nebraska never did fit me, so I determined to put it aside and chose a system of church government that was more in accord with my views.

"In the fall of 1878 I made application for admission into the Columbus Association of Congregational Churches. After due and strict examination I was accepted.

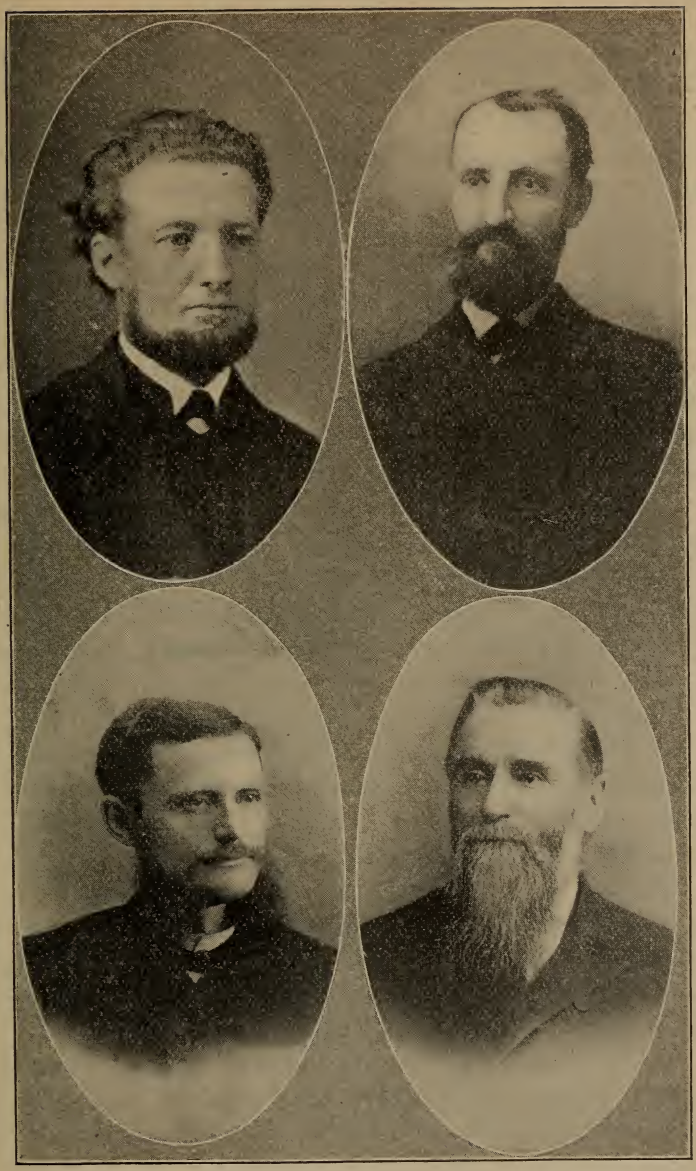
"The Rev. Hiram Gates, who was then Superintendent of Home Missions, asked me what I intended to do and where I expected to preach. My answer was that I did not come to the Congregational church for financial considerations, nor to step into work commenced by others, but intended to go to West Point and Wisner to organize two Congregational churches and bring them with me into this fellowship. And under God's leadership and blessing this was accomplished. The church building which now stands in West Point was erected during that pastorate. After serving three other churches I am back again at Wisner, one of my first Congregational fields."

REV. JOHN GRAY

Rev. John Gray represents still another type of pioneer life and work. From a lengthy communication, for all of which there is not place, the following extracts are taken:

"At the suggestion of Superintendent Gates I went to Sutton and preached for them on Sunday, and then visited Kearney, where I invested in land. Coming back to Sutton, I returned to my home in Lyndon, Illinois, and there decided to accept my call to Sutton. 'Grasshoppers or no grasshoppers, I would go there.'

"I preached my farewell sermon in Lyndon from the text, 'The steps of a good man are ordered by the Lord.' The next day, riding with Simeon Gilbert, the axle of the buggy broke, and stepping out on a rolling stone, I broke my ankle, and was laid up seven weeks. 'How about that step?' said one of the facetious. 'Oh, it is all right,' I replied. The saints collected $75 for me to help me in this calamity. The sinners said, 'We have never done anything for Mr.



Rev. John Gray
Rev. Geo. E. Hall

Rev. J. E. Storm
Rev. G. W. Wainwright

Gray; let us do as well as the saints,' and so they brought me $75 also.

"After seven weeks of inaction I thought I was well enough to travel. The people said, 'Do not go out West where you will have to feed your children on grasshopper soup.' But I said, 'I must go to those poor people as I promised.' 'Well then,' they said, 'we will put vegetables and provisions on your car to provide some living for you.' So they brought potatoes, squashes, and other vegetables to supply our needs. Alas! they were all frozen. During the grasshopper winter friends from Illini, Illinois, sent barrels of wheat, oats, corn, and potatoes as their contribution to Congregationalists in Nebraska.

"When I reached Sutton there was no decent house to be obtained, so I had to pack my wife and six children and furniture into an unpleasant shack 12 x 14 feet which had been used for a stable. I began to preach in the courthouse and afterward we hired the Odd Fellows' hall. People came to the services.

"That winter, after New Year's, was three days' storm, three days finer weather. The week of prayer I began meetings and continued them every fine night for seven weeks. There was quite a revival, and the membership of the church was increased from about thirteen to thirty..

"During December we had a series of fellowship meetings, Brothers Bross and Platt traveling on train, Brother French and I by team. We held one all-night meeting at each town from Ashland to the first station beyond Hastings encouraging the people and doing good.

"As soon as spring came we started to build a church at Sutton, though impoverished by the grasshoppers. I said, 'We can build. The C. C. B. S. will help us $500.' This enthused them so that saint and sinner started into the work. One man opposed. A profane man with an oath

replied, 'Go home; little Gray has started into building a church, and we are going to help him, and don't you talk against it.'

"One told me several years afterward, 'Gray, you came to me about the third one for a subscription for the church building. I put down a liberal sum, but I never expected to pay it. You were so smart in earnest, that I did not dare to discourage you, but I thought when you got further along you would get discouraged and give it up.' 'But you found,' I said, 'I was not that kind of man, but went through with the thing, till it was done and paid for, and you remember that the lumberman in Omaha said that he had never been paid as promptly by any church as he had by the church at Sutton.'

"Having finished the church at Sutton I raised a subscription of $1,000 for a church at Harvard. During all this time I had not neglected preaching in every schoolhouse about four miles apart in all the northern part of Clay county. North and south, east and west of Harvard I established Sabbath schools and preaching stations, and had I had more experience I would have organized churches. But I was new to the West, and simply wanted to preach the Gospel to all the people I could reach. Sometimes I preached five times on a Sabbath. My good team got the schoolhouse habit and would stop of their own accord at every schoolhouse, supposing of course that their master would hold a service.

"While at Sutton the grasshoppers had so impoverished the people that times were hard. The merchants could give no credit. I was refused trust for a bag of flour. A wealthy Russian loaned me $100. There was no bank at Sutton in those days. A great many of the farmers suffered severely. I went to see the sick, and as long as my pocket would stand it, I would take a parcel of meat and

groceries with me, and while I was praying with the sick my boy would manage to convey the parcel into the house where they would find it after we were gone. In many cases sickness was caused by lack of nourishing food. When my own pocket gave out I wrote eastern friends who furnished me with clothing and money, so that I could supply the needs of the people. Men came to church with their feet tied up in rags to keep them warm. It was hard times indeed.

"Later on I preached at Wahoo, Cedar Bluff, Weston, and other places, and sometimes I would cover forty miles Saturday and Sunday riding to my appointments, but I never failed, blizzard or no blizzard. I encountered storms of wind and dust, rain and snow. I have been so cold that I had to be lifted from the buggy almost frozen. A brother said to me once, 'Brother Gray, if I keep on preaching and give up farming I shall be as poor ten years from now as I am to-day, but if I give up preaching and go on farming in ten years I will be worth $10,000.' I said, 'Woe is me if I preach not the Gospel, I shall go on with preaching.' 'Well,' he said, 'I shall farm.' I saw him later on at York, and reminded him of what he said. 'I don't remember saying that,' he replied, 'but I have the $10,000.' 'All right,' I said, 'I am still preaching.'

"When pastor at Columbus I often went to Neligh as one of the trustees of Gates College, and heard a great deal about the country west of Neligh, and that we were doing nothing there. So when I took my vacation, I went up to the country reputed to be in the hands of Doc Middleton and Kidd Wade's band of horse thieves. Leaving the team at Atkinson I took the train to Ainsworth, where I found a student who had preached during the summer, and had gathered a few members ready to join a church. The pastor at Neligh came up for a Sunday and we formed a

council and organized a Congregational church. Monday I went on to Valentine, saw Indians, and looked over the prospects for work. I wrote to New York concerning the needs of the field. The next year Brother Bross was appointed to take up that work which he so ably did. As I was returning from Valentine information came to me that led me, when I reached Atkinson, to write back to the student at Ainsworth and tell him to go out on the street and talk Congregational church building next morning, and that I could get $400 from New York to help erect the meeting-house. This he did. The result was that I received a letter at Columbus, asking me to come up and advise them how to proceed. So at a personal expense of $35 to $40 I went up and drew plan of building, wrote out specifications for workmen, and started the deacon out with subscription paper. They went on and built the church, and a year later were able to pay $400 toward the support of a pastor.

"I remember some of our early financial struggles. At one time I could not buy a postage stamp, but going to the post-office I took out a letter containing $3 which the writer said I should use. Then I had to go out eight miles to marry a couple New Year's day. It was grasshopper time, and the man gave me $20 for a fee, the largest I ever received anywhere, and I never wanted it worse, as I had to feed my horse on straw, the rains having washed away my hay, some thirty tons. In some way the Lord provided for our wants."

REV. A. E. RICKER

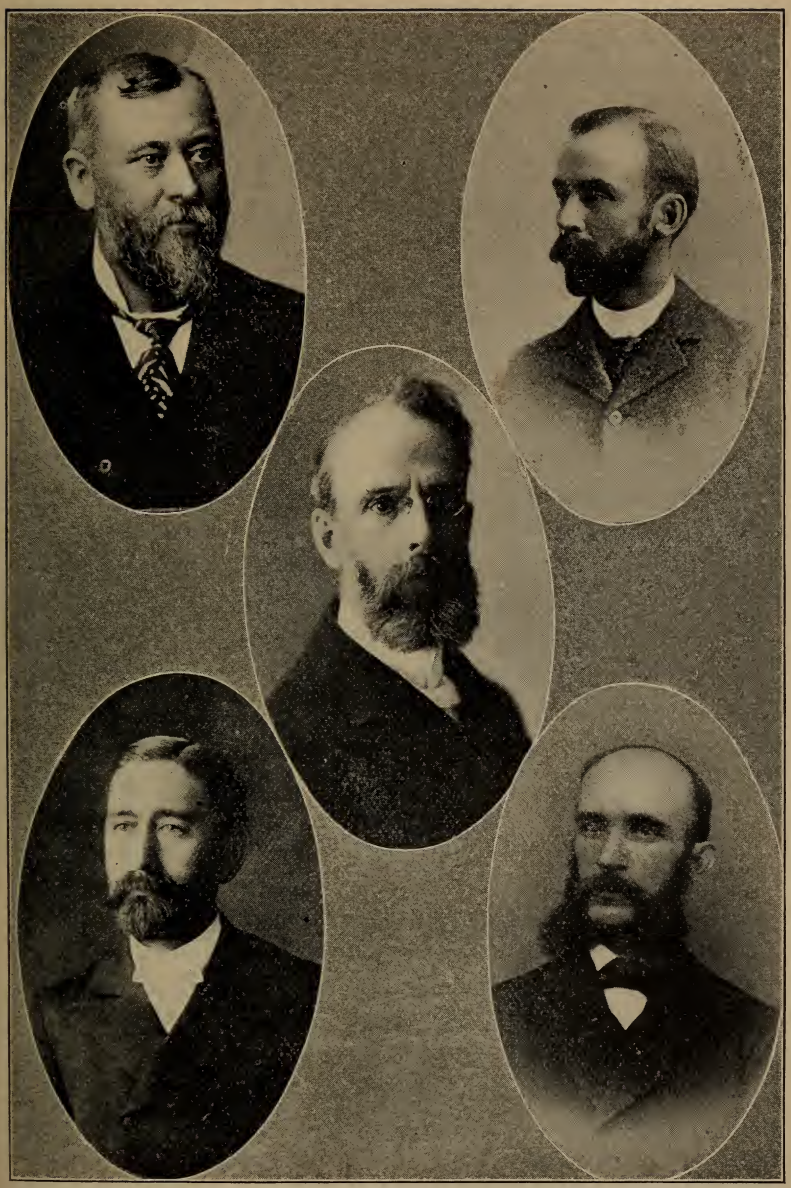
Rev. A. E. Ricker is one of our younger men in the prime of strong manhood, and the pastor of the Congregational church at Aurora. The following pages from his pen are like the fresh breezes from the northwest—full of life:

"It was in the year 1886 that I was directed to go to Crawford and begin work under the auspices of the Congregational Home Missionary Society. I was young and inexperienced, although the summer before, as a seminary student, I had preached the first sermon and organized the first Sunday school in Julesburg, Colorado.

"Taking the train at Chicago for Sidney, Nebraska, where I paid a short visit to my parents, I started by stage from Sidney to Ft. Robinson, 125 miles north. I think I shall never forget that ride. The stage was not a stage, but a stiff buckboard, with two seats, capable of carrying three passengers besides the driver. The company made two or three trips a week, and the principal business was the carrying of the United States mail.

"It was about 9:00 o'clock of a bright, cool morning in early May that our buckboard started for the long trip. It was twenty-four hours later when we rode down into the White river bottom, and finally stopped at the station near Ft. Robinson and Crawford. And that twenty-four hours! The horses and drivers were changed at intervals during the journey, but the passengers sat through steadily from first to last. Didn't they stop? Yes, to feed the horses and get meals at the stage stations, perhaps pauses of an hour, and then on we went another weary expanse of prairie and along the interminable road. But such meals as those were at the stage stations! The best thing about them was the price, fifty cents—quite metropolitan; but the meals!

"We came into one station just as the gray streaks of morning struggled feebly up the eastern horizon. The family—it was the home of our driver—were just beginning to stir. It was a lone log house, meanly built, with various sheds and pens round about. On one side the timbers that supported the roof projected four or five feet from the eaves, and were covered with brush and earth, as was



Rev. S. I. Hanford
Rev. A. E. Ricker

Rev. John Doane

Rev. W. J. Turner
Rev. E. Cressman

the whole roof. This formed a sort of piazza. A stovepipe had been run up through this extension of the roof, and the cookstove was out on this veranda. The process of getting breakfast was going forward. We were both cold and hungry, and it was natural for the travelers to gather about the stove and watch the preparations for our regalement.

"I think the chicken house must have been near, not simply because chickens were present, but because they displayed such fearless familiarity with the other members of the family, and such interest in what was going on. The cook and hostess was busy frying potatoes on the stove, for one item in our bill of fare. She was also setting the table in a room in the house. When she bestowed her attention on the potatoes she turned them with a knife. When she went into the house to the table, she laid the knife on a low bench, and the chickens jumped up on the bench, walked over the knife, and picked off bits of potatoes that adhered to its blade. The hostess came out, shooed the chickens off, picked up the knife they had walked around on, and turned over the potatoes with it some more. Now we like our potatoes turned and fried on both sides, but we did not feel much like eating these potatoes.

"When I sat at the table in a dark room dimly lighted with one small, dirty, smoky chimneyed kerosene lamp, I wondered what articles of food would be most likely to have least dirt in them. I was desperately hungry. I had to eat something. I thought there was as little risk about the coffee as anything—maybe any unnecessary ingredients would settle to the bottom of the cup. I drank about half of my coffee as quickly as possible, and then concluded I had made one mistake anyway. I thought it would be running great chances trying bread—it looked of a tremendously questionable color. I *knew* I did not want any of

those potatoes. I selected a little that seemed to promise as small amount of risk as anything and swallowed a few unrelished mouthfuls. After paying my fifty cents I thought to myself that I had never yet paid more money for less value received in my life's previous experiences.

"The morning was crisp and cold as we rode down from the table-land into the valley of the White river. At one point we passed a freighters' camp. The horses were picketed near at hand; the wagon with its canvas top stood beside the road, and under it, wrapped in their blankets, the freighters were still asleep.

"The scene as we wound down into the valley was indeed beautiful in the early morning light. Beneath us the deep winding valley, and beyond the strange rugged bluffs, just north of Ft. Robinson, their bare rocks like the turrets of some vast castles, lifting themselves against the sky, while at their base grew the dark green pines. Away off to the right—that is, the east—extends the uneven line of the Pine Ridge with 'Crow Butte' standing out, prominent, against the morning sky like a giant captain of a giant host.

"Presently the driver turned the heads of his horses into a yard in which was a long, low log house, with sheds for horses. A woman stood in the door. Children and dogs and domestic animals of various orders uttered for us each his peculiar greeting. Here our horses stopped, and our journey was ended, so far as staging was concerned.

"I could see nothing but open and apparently uninhabited prairie, and I looked around with some interest, not to say foreboding, for the town in which my missionary labors were to be. After scanning the landscape with some care in silence I asked the driver, 'Where is Ft. Robinson?' Pointing off across the valley and toward the buttes, he said, 'Just over th' hill an' th' trees a little ways; yer can't see it f'm here.' I gained a little encouragement and asked,

NORTH FACE OF PINE RIDGE, NORTHWESTERN NEBRASKA

'Where is Crawford?' 'Wall th' aint much Crawford now. 'T's goin' to be over thar. Yer ken go out t' thet ridge thar an' see all ther is.'

"I went as directed. I could see a small, clear stream winding along under cottonwood trees and brush. I could see a line of embankment, evidently a partial grade for a railroad, and where the grade approached the stream a pile-driver was sending down the heavy posts for a bridge. That was a sign of coming life, but it wasn't a town. Over a little farther I could see a tent, and beside it a few pieces of timber sticking up in the air. Evidently some one had begun a building of some sort. That was all I could see. That was all there was to see. That tent contained the first stock of goods that was ever brought upon the site of the present city of Crawford, and those pieces of timber were the posts of the first frame building—a hardware store—erected in the town. That was Crawford as I saw it first in May, 1886.

"For a few days I was kindly entertained in the home of an officer at Ft. Robinson, and then I met Mr. Bross and a company of three of my fellow students from the seminary. They were traveling with a wagon, in real emigrant style, on their way to points still farther up the line of the projected railroad. After a pleasant dinner about the camp-fire with them, and consultation with the General Missionary, which gave me a notion of what he wanted me to do, I bade my companions farewell and saw them move out of sight on the trail to Wyoming. Then I turned to the task before me.

"The town of Crawford had not come yet, and there was nothing to do at that point. But down the valley twelve miles farther was a little hamlet called then Earth Lodge. There my work was to begin. That same afternoon the ambulance, at the generous command of the officer who was

my host, took me to the settler's cabin at the foot of Crow Butte, to which Mr. Bross had directed me. There I found a Christian brother and a Christian home, housed in a log cabin. That evening was pleasantly spent in conversation, in singing gospel hymns, for this brother was a singer, and after the season of worship came rest and refreshing slumber.

"And there was sort of a weird, poetic charm about it. The slight shelter of that frail cabin, on the utmost rim of the regions inhabited by man, the mighty and desolate plains everywhere, and the great buttes, shadowed with pines, lifting swarthy shoulders into the night close at hand, and the silence of the great plains that stretched darkly beneath the starry heavens—all these spoke a mystic language, oppressive, yet enchanting, saddening, yet delightful. But the stars looked through the cabin window from their mighty heights and thoughts of home and thoughts of God sang a glorious lullaby.

"Early the following morning the brother took me to the corner of his farm and pointed out the location of Earth Lodge, and directed the way to it. Taking my grip from his hand, I trudged along afoot and finally found my way to Earth Lodge. Ten or a dozen small houses huddled together on the banks of the White river constituted the hamlet.

"Then I sent out the announcement of preaching for the next Sabbath, and began the work of getting acquainted with the people. I found Christian men and women, started a Sunday school, and kept up a preaching service during the summer. One thing may be of interest, and that is the straits to which I was put to find a place to study and prepare my sermons for Sunday. There was a 'hotel.' It consisted of three rooms and a shed kitchen. There was no room in which I could be by myself day times. A few hundred yards away ran 'Ash creek,' a small

stream whose banks were quite steep, and in the creek bottom were some trees. Under one of them was a log, quite well shaded by foliage. That shady nook I appropriated for a study, and during the most of that summer what reading I could do and the work of preparing my Sabbath sermons were done almost wholly in that outdoor study. My Bible and the commentary of nature were all the helps I had.

"Sabbath services at first were held in an empty storeroom, in one corner of which was a land office, and boards with such supports as could be appropriated served as pews. Later in the summer, after the railroad came through, the town was removed to a site near the station and the name changed to Whitney. A 'tabernacle' boarded up to the eaves, the roof covered with canvas, served the purposes of a sanctuary. The work at Whitney was kept up during that summer, but the town failed to develop, Congregationally speaking.

"Within about two weeks of the beginning of my work at Earth Lodge, nee Dawes City, nee Whitney, a rumor came that people were coming into Crawford. Promptly securing a pony, I rode down to investigate. Imagine my surprise when I came in sight of the place where I had seen, a few days before, a solitary tent and a part of a frame building, and beheld a village of at least two hundred inhabitants. The railroad graders were at work in the immediate vicinity of the town and things were 'booming.' There were two or three frame business houses of the frontier sort—light frame, rough boards, battened over cracks, no paint, no plaster, no finish,—the rest of the town consisted of tents, some of them stretched over a frame of two by fours, some with walls of wood; in fact every sort of a contrivance to make a temporary shelter for goods or workmen.

"It was a strange looking town. It was a motley collection of people. It was humanity in epitome. Business men, American and Jew; workmen, mostly carpenters, blacksmiths, and day laborers; frontiersmen of every stripe, hunters, freighters, cattlemen, land agents, railroad men of the various 'gangs'; negro soldiers of Ft. Robinson close at hand, and the floating population that infests a new town, toughs, gamblers, saloonkeepers, lewd women, and various other grades and sorts of degenerate humanity.

"One thing I soon noticed. There were no hotels and no residence houses. Every building was some sort of a business house, or shop, or office. Men, and their families if they had any, lived in their places of business. Restaurants there were, but no rooms for lodging. Every man was supposed to have his own roll of blankets and find a place to spread them under his own or some one else's canvas. I soon discovered my former friend with whom I had lodged at Crow Butte on my way to Earth Lodge and covenanted with him for six feet of space on the floor of his wagon shop. My first step was to find a place in which Sabbath services could be held. After some inquiry, I learned of a large tent that was only partially occupied as a storeroom for a feed store, and from the owner I gained permission to use it for a preaching place. Then the announcement was given out, and on the following Sabbath I preached the first sermon in Crawford. The tent was well filled. In one corner of it a young man had placed a barber's chair and was plying the tonsorial art Sabbath day. It was not until after the service had proceeded for some time that he ceased work.

"The audience consisted of representatives of nearly all the classes I have enumerated above as dwellers in the village, and were seated somewhat irregularly on boards and blocks; some on bran and meal sacks of various heights,

and many stood. But all were respectful and listened to the young and inexperienced missionary less critically, I am quite sure, than some much more highly favored audiences would have done. I remember distinctly the text, Zech. 8:16–17, 'These are the things that ye shall do; speak ye every man the truth with his neighbor; execute the judgments of truth and peace in your gates: And let none of you imagine evil in your hearts against your neighbor; and love no false oath, for all these are things that I hate, saith the Lord.' Whatever may have been the tenor of the sermon, such a text certainly contained wholesome sentiment for such an audience and such a time.

"At the close of the sermon the question of Sunday school was presented. The blacksmith moved that we have a Sunday school 'to-day,' and the motion having carried, the audience resolved itself into classes, disposing itself among the planks and grain sacks to the best advantage possible, and an hour was spent in the study of the Sabbath school lesson.

"Preaching services were maintained from that day during the whole summer.

"In the earlier portion of my stay there we never knew one Sunday where the service would be held the next. Empty rooms in partially completed buildings were the favorite refuge, but the dining room of a hotel—when one was built—the waiting room of the depot are among the places which I remember served our purpose. Then I secured some posts and boards, set the posts in the ground, nailed the boards on, put up the frame of a roof, took some heavy ducking to the home of a lady and stitched the seams myself on her sewing machine, put this over the roof; my friend the wagon-maker assisted in making some benches, and we had a place to worship of our own. To be sure, the floor was mother earth, and our carpet the velvet grass,

Industrial scene along the Union Pacific railroad in Dawson county, Nebraska, showing a loess prairie under cultivation without irrigation. A timber claim may be seen beyond the stacks of grain. The loess soils of western Nebraska are as productive as those of eastern Nebraska under similar conditions of moisture.

Photograph, Geological Expedition of the Hon. Chas. H. Morrill, University of Nebraska

but many worshipers among those whom the Father seeketh to worship Him have lifted spiritual song and fervent prayer to the God and Father of us all in places less attractive and comfortable.

"Among the farmers who had settled in the country round about, and among the merchants, shopkeepers, and workmen I found Christian men, and also Christian women. A little band of these gathered each Sabbath, participated in the worship, assisted in the Sabbath school, and in a multitude of ways held up the hands of the young missionary. Our superintendent, a young man from the eastern part of Nebraska, would have done credit to any Sunday school, and our teachers did faithful work.

"At the close of the summer a dozen names had been gathered for membership in the church to be organized, and a provisional organization was effected, and at that service one woman who united on confession was baptized.

"So far as my connection with this Crawford work is concerned, it remains only to add some details, and some incidents that may be of interest to the friends of home missions. After the work was started at both Whitney (Earth Lodge) and Crawford my plan was to preach every Sunday in each place. After the morning service at Whitney, I put my Bible and gospel songs in a sack, and tied them on the back of my saddle and rode to Crawford—twelve miles. There I preached in the afternoon. At first I tried to take a hasty dinner before starting for my second appointment, but I found that the motion of the horse made it impossible for me to get to Crawford *with my dinner.* So, of necessity, I had to postpone my Sunday meal until after the afternoon service.

"Among the most blessed experiences of that summer's work were my rides back from Crawford to Whitney, on Sabbath evenings, after the messages of the day had been

delivered and its work done. Nebraska, especially in its western portions, is a land of beautiful evenings. As my horse sauntered leisurely homeward, the shadows would fall softly on the rolling prairie, the western heavens would be painted on cloud and glowing blue in colors delicate, brilliant, glorious, as with pencils of light in the hand of God. Through skies as clear as those of Italy or Syria the stars would look down, and then, over the glorious pine-fringed outlines of the eastern hills, would come forth the silver moon, shedding her soft indescribable glory over a landscape that seemed to tremble for joy in the mellow light. And how could such a symphony fail to impart itself to the heart of man? But through the waning moonlight and above the voices of nature there came oft to the missionary a higher communication. The consciousness of the Father's presence, the approval of the Savior whose message had that day been delivered, however weakly, the deep gratitude to Him who had guided and supported the weakest of His servants in situations where the strongest would have been as tow to the fire without His grace, the deep sweet delight of fellowship with God in that lonely road:—these and a myriad emotions no pen can write down made that ride of a solitary horseman a pleasant and a blessed part of his life's experiences.

"Another little incident of delightful memory is connected with the process of securing the little tabernacle at Crawford. To get the lumber it became necessary to make a trip to a sawmill. This was located well up among the hills east of Crawford, toward the head of a huge gully, or small canyon, that made down from the 'Pine Ridge' into the plain below. After a brisk horseback ride in the crisp morning air, I came to the edge of the canyon, the sides of which were timbered to the bottom, which was perhaps 150 feet below. The road or trail wound around among the

pines, and toward the bottom of the glen a perfect mass of roses in full bloom, in beautiful contrast with the somber evergreen, made a picture of surpassing loveliness, and loaded the air with fragrance. No one knows how lovely a diversified landscape with forests is save him who has lived until his eyes have become weary of it upon an untimbered prairie, and then suddenly come upon a royal view of timber.

"I have spoken of the difficulty of securing lodging during those first weeks in Crawford. A striking experience is associated in my mind with that fact. Of course in that day the gambling profession was liberally represented. It was no uncommon thing to see a man walk out of a saloon, set up a little three-legged stand in the middle of the main street, cry out, 'Walk up here, gentlemen, walk up, bet your money and win your pile. This way, fellers, this way,' and go forward with his gambling business as unconcernedly as though he were selling fruit or notions. One of the favorite devices of this gentry was the 'ball and shell' trick. With his little stand, or some board or counter before him, the gambler produced the half of a shell, as of a large walnut, and three balls, each about the size of a pea. These he would appear to put under the shell, and manipulating them with great skill, induce some one to bet that one or more of the balls were under the shell, or were not, when of course the victim was taken in, or his money was, by the professional.

"For some days we had noticed one of these men about town who appeared to be of rather quiet disposition for one of his class. In fact, I am quite sure that he was in the audience the first time that I preached in Crawford, and of course he knew who I was. One day he spoke to me: 'Where are you going to sleep to-night?' I said, 'Oh, I don't know, I shall have to find a chance to turn in some-

TOADSTOOL PARK, SIOUX COUNTY BAD LANDS

where.' 'Well, say, come and sleep with me, I've got a good tent, all by myself, and a comfortable bed; the tent is in a quiet place, too.' I was a little surprised, I knew he was a gambler and he knew I was a preacher. I knew he had no thought of making money from me. At any rate, whatever his thought was, I was perfectly safe on that score. He couldn't enrich himself through me. I gave him an indecisive answer, thanking him for his offer. Again before night he repeated the invitation, and the outcome was that when night came on, I went with him to his tent and slept with him.

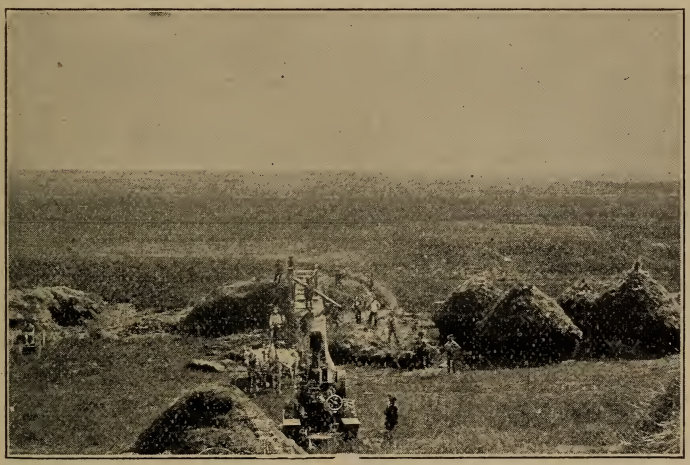
"It was pitched on a grassy plot about forty feet to the rear of a large saloon tent. In that saloon, with nothing but canvas intervening, I could hear the conversation and the revelry whenever I was awake through the night. We had a comfortable bed in one corner and he also had an extensive collection of various devices which he used in his vocation as a gambler. He became quite confidential, showed me the contrivances, and explained, sparingly, how the various tricks were worked. When we were talking about the 'ball and shell' trick, I asked the question, 'Where is the ball when you get people to bet it is under the shell?' 'In my pocket,' he answered. After I had listened to his descriptions for some time, I took up my Bible, and asked him if he would listen to a chapter from the Book. 'Oh, yes, I'll listen, you can read if you want to; I ain't got nothin' agin the Bible.' So I know that he heard one chapter from the Gospel of the divine Lord, whether he ever heard one again or not. When the evening was growing late, perhaps ten or ten thirty he rose and said to me: 'Now, you can turn in whenever you want to. There's the bed 'n' it's all right. I'm goin' out to see if I can *make* somethin'.' And he vanished into the night. And I lay down to sleep, and the strangeness of the situation came

upon me. I in the tent of a frontier desperado and gambler, and he gone out to 'make somethin'!'

"I heard the chink of glasses, the click of 'chips,' the boisterous talk and laughter in the saloon tent, and wondered just where my friend and bunkmate was, and just what were his transactions. But presently I fell asleep, and did not waken when he came to bed. Some time during the night I was awakened by the sound of voices. My gambler friend was by my side in the bed. Some other man was in the tent and was pleading with my bedfellow in husky, excited half-whispers. The intruder was the first to speak: 'Say, pard, let me take yer pop, jest for a few minutes.' The voice at my side answered: 'No, I can't let yer have it.' 'O say, pard, I don't want it but jest a little while; let me take it, won't yer?' 'No.' More decidedly, 'I won't let it go.' 'O come now, I've got t' have a pop. I'll bring it back to you in jest a few minutes. I'll do anything fer ye on earth if ye'll jest let me have yer pop a few minutes.' But my gambler companion steadily refused to lend his 'pop' (revolver). The other kept up his excited pleading for some time, using every persuasion, but to no avail.

"During the progress of the conflab I felt something under the blankets touch me, and I knew that in his determination not to let this stranger, whoever he might be, get possession of his gun, he had shoved it back into the bed between us. Finally the intruder became convinced that his request was not going to be granted and went away. As he disappeared into the night, the gambler said: 'You bet, I ain't goin' to give up my gun, for anybody; ye don't ketch me without my gun.' A pause. Then: 'I wonder if he thought I'd let him take my gun? Not much. I've got too many enemies in this country. There's one feller, if we ever meet agen it's jest who can shoot first,

that's all. 'N' he's look'n f' me, too.' A pause. 'That's why I wanted you to stay with me. That feller may come into this town.' That was interesting. I suppose he thought that if there were *two* men in his tent, and his enemy should put in an appearance, there would be some chance that *he* would not be hit! We talked in this refreshing way for some time. I asked: 'Did you see that fellow before he spoke to you?' 'You bet, I heard him before he got to the tent, and I had my gun right on (pointed at) his



WESTERN NEBRASKA OF TO-DAY UNDER IRRIGATION

heart.' Then as we lay down to sleep again, I did some thinking. What a life this man was leading! To be every moment on guard for his life, night and day. That man had approached our tent over the soft grass with well-nigh noiseless footfall in the dead of night. He might easily enough have surprised me, for I did not hear him till his voice awoke me. But this gambler was living under such a tension of watchfulness and dread that he had been aroused and was fully prepared for self-defense before that

stranger had reached the tent. 'Truly,' I said, 'the way of the transgressor is hard.' No further interruptions disturbed our slumbers, but I presume that for many a day I shall not forget the night when I enjoyed the hospitality of a border gambler."

In this and the preceding chapter we get various glimpses of pioneer work, of the characteristics of different men who have had no small part in the development of Congregational Nebraska. We are wont to think of pioneer work as something which occurred long ago. But here we find it very recent. Some of it is even now, and the work goes on. There is some romance as well as hardship in home missionary work.

The following story of grasshopper relief was prepared by Rev. J. E. Storm who knew the facts, and is related to show how Congregationalists worked in the interests of the people in need. There was much suffering, hardship, and destitution on the part of many. There was no little heroism on the part of missionaries and pastors who in the midst of great deprivation stayed by their posts and helped bring relief to the destitute.

FATHER BARROW'S STORY OF GRASSHOPPER RELIEF

"While Polk county was suffering from the grasshopper devastation of '74, Rev. Simon Barrows was county superintendent of public instruction in connection with his pastorate at Osceola. On his rounds of duty he made note of the most pressing needs of the settlers—so many pairs of shoes, so many undergarments, trousers, socks, stockings, cotton and woolen cloth, etc., etc. This condition he set forth in detail in a letter to a ministerial friend in Boston with the comment, 'This represents one-quarter of Polk county; if you can multiply this by four you will know our need.'

"The friend took the letter to Hon. Alpheus S. Hardy, one of Boston's best business men. Hardy read it through and said, 'That is business; now we know what to do.' He had a large number of copies of the letter struck off, and set on fire the pulpits of the city the following Sunday morning. People saw the need and gave heartily and liberally. Boot and shoe firms gave whole boxes of new goods, dry goods merchants gave by the bolt, money poured in freely to purchase with, so that within a few days a whole carload was ready to hurry west. The freight was prepaid through to Columbus, Nebraska, the whole cargo being shipped direct to Rev. Simon Barrows. Some little time after he had received word from Boston of the shipment being on the road and all freight prepaid, he received word from Omaha to send on money to pay freight from there to Columbus. He at once telegraphed to Mr. Hardy and Mr. Hardy telegraphed to Omaha to 'forward the car immediately.' When the car arrived at Columbus teams were sent for the goods, but not enough teams to take the whole at once. The agent would not open the car unless they would sign a release of the whole carload. This the men feared to do, lest they would never more catch sight of that car or its contents, so they went home without the goods. The following day teams enough were sent to empty the car, but they had to agree to deliver their loads to the county relief committee. Why the agent should insist on such a move, the reader may guess. Arriving at the county seat the boxes and bundles were deposited in the court house, and a messenger sent to Father Barrows to see how the wind blew. He talked of the arrival of the goods, and casually suggested that the committee might open the boxes. 'No,' said Father Barrows, 'they would not do that,' 'But,' said he, 'suppose they should?' 'They would not open but one, for I would put them where they could not open any more.'

'Well, what can they do?' 'Do! There is but one thing for them to do,—load up the goods and send them to me.' 'They have no right to them at all,' 'It was an individual shipment to myself.'

"The result was that the committee were called together, and they got Father Barrows to help them get up a suitable resolution that the goods belonged to him, and that they had no right to them, and to him they should, would, and did go.

"Then came the task of distribution. For this careful preparation had been made. A large book made of common brown wrapping paper was used for entries. The needs of each family had been itemized and listed therein. When the boxes and bundles were opened, packages were made to correspond with the entry against each name. These were labeled and stored away in the attic, where a floor of new boards had been laid for this emergency. As the recipients came, everything was ready, the packages were delivered, and receipts signed right in the book.

"When all had been served this book was taken to three of the county officials, including the county judge, and they were asked to look the book through and give such certificate as they thought best. They did as requested and gave a certificate to this effect: 'We are satisfied that the goods have been disposed of according to the wish and purpose of the donors.' This certificate Father Barrows sent to Mr. Hardy. The reply came back at once, 'We are perfectly satisfied; you need give yourself no further trouble.'

"If all grasshopper relief had been as carefully and conscientiously handled much suffering would have been avoided, there would have been a more equal distribution, and the bright days that followed would not have left a cloud upon some otherwise fair names."

XXI

WOMEN'S WORK IN NEBRASKA

The writer counts himself fortunate in securing from the president of the W. H. M. U. of Nebraska, the Rev. Laura H. Wild, recently pastor Butler Avenue Church, Lincoln, the following account of the organized work of the women in Nebraska. A woman's pen can best describe women's work.

Miss Wild writes:

"The women of Nebraska have not been slow to help. In the Year Book of 1904, out of the 196 church clerks reported 91 are women, and 35 of the 181 Sunday school superintendents. The ladies' aid society in almost all the churches is an indispensable assistant to local interests, financial and otherwise, and in the missionary work it is the women who have kept things stirring outside the annual Sunday morning offering.

"The women's annual missionary meeting occurs in October, usually before the State Association meeting. One day is devoted to the home work and one day to the foreign. From forty to sixty delegates are present, not a large attendance, but made up of some of the most consecrated and earnest women of the state.

"The interest in foreign fields is centered about workers who have gone from our own number, Miss Wainwright in Japan and Miss Stella Loughridge (of Vine Street Church, Lincoln) in western Turkey. A Bible woman is also supported in central Turkey, and the children are working for an industrial school in Africa.

"The home work is concentrated upon the missionary fields we have within the boundaries of our own state, missionaries in the sandhills; two Indian children attending the Santee school, our four academies, and the churches and Sunday schools that are being built. The money raised is nearly equal—$1,700 in 1903 for foreign work, $1,600 for the home.

"Certain distinctive points in the development of the work stand out clearly. The first gift from the state to the Woman's Board of the Interior was $5 from Mrs. Reuben Gaylord in 1871. The first contribution to the Home Missionary Society was from Nebraska City in 1876. The first contribution from a local society was from the Ashland 'Little Workers' in 1874.

"The oldest auxiliary is the one at Weeping Water. In 1873 at the State Association meeting held in Weeping Water the women got together and organized the Woman's Board of Missions for the State of Nebraska, its object being both foreign and home work. The next year, that this double end might be clearly understood, the name was changed to the Ladies' Association of Nebraska for Home and Foreign Missions, and Mrs. Asa Farwell of Ashland was made the president. Mrs. A. E. Dean became president in 1876,—the wife of one of the pastors, who herself was born in India, who had labored there after her marriage, and who went back there in July, 1901, after her husband's death, to give still further missionary service. The meetings were held up to 1887 in connection with the State Association meetings, not as a part of them but in some neighboring church. 'Many times,' as Mrs. Sherrill said in one of her reports, 'by overcoming great obstacles, leaving the pleasant gathering of our brethren, who, we know, thought us much more zealous than wise, and retiring to some cold, neighboring church.'

"In 1877 a paper on 'Woman's Work for Woman' by Mrs. Farwell, read before the State Association itself, was so well received that it had the honor of being incorporated in the minutes of that body. There were twelve auxiliaries then. In 1879 a milestone was passed when the women decided to attempt the support of a missionary, Miss Van Duzee of Turkey.

"In 1880 it was resolved to raise an equal sum for home missions. The report of this year says, 'Our infancy is past, and we enter upon our next stage with great promise.' Four hundred and sixty-two dollars were raised that year, three-fourths going to foreign work and one-fourth to home. It has taken Christian people longer to realize that there is as much of a responsibility upon us for home missions as for foreign.

"The Nebraska Woman's Board of Missions was organized with that fact in view. It was to be a union effort, one society working for the entire missionary field. But owing to the tardiness of the home missionary consciousness and urgent foreign missionary pressure from the Woman's Board of the Interior, which had been organized in 1868, it was the foreign work which received the lion's share of the gifts. Mrs. Sherrill writes in 1880: 'The proposition to change our name and constitution, and limit our work to foreign missions so as to become auxiliary to the W. B. M. I., has been discussed every year, but the feeling prevails that we can not exclude from our thought and prayers and gifts the society that is working to Christianize our own land, both because that society needs our allegiance, and because we need that our intelligence and activities be stimulated by connection with it.'

"Nevertheless the receipts fell off, and because the society had pledged a definite amount for the support of their foreign workers, it was the home cause which suffered.

"In 1883 two treasurers were appointed. In 1884 the W. B. M. I. called for $750. That year there was raised for foreign missions $892.66, for home missions $313.89, for the Educational Commission $2, for the A. M. A. $22, for the American Congregational Union—our present Church Building Society—$5. These sums show the relative importance, in the eyes of the women, of these various societies.

"While the amounts increased and home missions gained as the years went by, and many of the founders and strong supporters of the society believed most earnestly in union, it was voted in 1887 at the meeting held in Lincoln that 'the Woman's Missionary Association limit its work to foreign missions, being auxiliary to the W. B. M. I., and that we form a Woman's Home Missionary Society of Nebraska.' This accounts for the fact that the Branch (the foreign work) reports date of their meetings from the very beginning, 1873, and the Union (the home work) from 1888. That is, the annual report of 1904 is the thirty-first of the Branch and the seventeenth of the Union.

"From that time to the present there have been two sets of officers and two state headquarters, but the meetings are always held together at the same place, and the local societies have never divided. There is the utmost harmony in the work, a mid-winter fellowship and consultation of the officers of both societies having been held in 1888 and 1904. The first reports after the division were published together; then each pursued her own way until 1903, when they were published together once more.

"After the division there were more active efforts put forth for the home missionary cause. Special circular letters were sent to every pastor, and there were added thirty-three new auxiliaries during the year. The church in Kensington, Connecticut, sent $100 to encourage the new-born

child. At the close of the year there were fifteen junior and juvenile societies, one of them being a boys' club in South Bend. Boxes for the home missionaries were prepared. There was raised for the home work $1,105.82, including the $100 from Connecticut, against $513 the year before. The foreign work saw quite an increase also, $1,000 coming into its treasury.

"There was a steady increase in gifts, with some fluctuations, until the year 1892, when the high-water mark was reached for the Union—$2,002.43, the Branch that year raising $2,185.34, and the next more still, $2,345.

"Then came on the hard times and a most discouraging drop, falling down in 1897 to $1,280 for the Branch and in 1899 to $1,091 for the Union.

"Again prosperity is making itself felt throughout the state, and this time of a more solid character. Receipts are rising. But just as business men are more cautious in their ventures the women are not as liberal accordingly as they were in earlier days. But each year a higher goal is set, and it is hoped soon not only to reach but to pass our former high-water mark.

"During the last two years there has been broader intelligence concerning foreign missions owing to the systematic study of the most admirable books prepared by the national boards, and consequently a more real interest in those auxiliaries where such study is carried on. Mention should be made of the special library fund raised by the Union, by the publishing of a serial story called 'Inasmuch.' Twelve chapters were written by well-known women, including Mrs. Caswell and Mrs. Sangster. The sale of these books at twenty-five cents has brought in enough money to buy and circulate a library of forty home missionary volumes. The Branch also has a half dozen books in this collection.

"Nebraska has two young ladies' missionary societies, one at Vine Street Church, Lincoln, and one at Weeping Water. These have a splendid record, but for the most part the young ladies' work has been merged in that of the C. E. S. The children's department has been quite successful, with special objects to work for. Of late years in some of the larger churches the departmental plan has been adopted, all the women in the church being united in one association with various departments, chosen according to individual preference. The missionary department of such associations is counted as an auxiliary. In 1894 there was one German auxiliary organized by the pastor at Princeton. The same year Mrs. Caswell spent several weeks in the state visiting the local societies in the interest of home missions, and in 1898 Miss Wright, Field Secretary of the W. B. M. I., did the same.

"The women's work in Nebraska has had in the past most faithful women at the helm, pouring into it effort, strength, and patience of which few will ever know. The result has been not a brilliant record, but a creditable one in its breadth of view, practical methods, financial fruitage, and warm Christian fellowship."

The following list of presidents and secretaries of the women's work in Nebraska has been compiled by Mrs. H. Bross, and is of no little interest:

PRESIDENTS

Mrs. Asa Farwell, 1875-76. Mrs. S. C. Dean, 1876-87.

"BRANCH" PRESIDENTS

Mrs. S. C. Dean, 1887-88.
Mrs. G. W. Hall, 1888-93.
Mrs. J. G. Haines, 1893-94.
Mrs. F. L. Fitchett, 1894-99.
None, 1899-1900.
Mrs. E. H. Wood, 1900-.

"UNION" PRESIDENTS

Mrs. S. H. Leavitt, 1887-91.
Mrs. Whitfield Sanford, 1891-92.
Mrs. S. H. Leavitt, 1892-93.
Mrs. J. T. Duryea, 1893-95.
Mrs. D. B. Perry, 1895-1901.
Mrs. M. A. Bullock, 1901-03.
Rev. Laura H. Wild, 1905-.

SECRETARIES

Mrs. J. E. Elliott, 1873-74.
Mrs. G. W. Hall, 1874-75.
Mrs. H. Bates, 1875-79.
Mrs. A. F. Sherrill, 1879-83.
Mrs. H. A. Leavitt, 1883-84.
Mrs. E. L. Childs, 1884-87.

"BRANCH" SECRETARIES

Mrs. N. C. Bosworth, 1887-90.
Mrs. A. R. Thain, 1890-94.
Mrs. W. H. Russell, 1894-1900.
Mrs. W. A. Higgin, 1900-.

"UNION" SECRETARIES

Mrs. L. F. Berry, 1887-90.
Mrs. E. S. Smith, 1890-92.
Mrs. W. R. Dawes, 1892-93.
Mrs. S. C. Dean, 1893-94.
Mrs. H. Bross, 1894-.

PART II

CONGREGATIONAL SCHOOLS IN NEBRASKA

I

Congregational Educational Institutions

THE FONTANELLE SCHOOL

At the second meeting of the State Association held at Fremont, October 30, 1857, and called "The First Annual Meeting," a preliminary meeting for organization having been held in Omaha, August 8, 1857, it was

"Resolved, That we deem it expedient to take measures to lay the foundation of a literary institution of a high order in Nebraska.

"Resolved, That a committee of three be appointed to take into consideration the location of the literary institution.

"Resolved, That R. Gaylord of Omaha and P. Allen of Ft. Calhoun be two of this committee, and that Brother Gaylord select the other in Omaha. Voted, That this committee view locations, receive propositions, and, if thought expedient, call a special meeting of the association."[1]

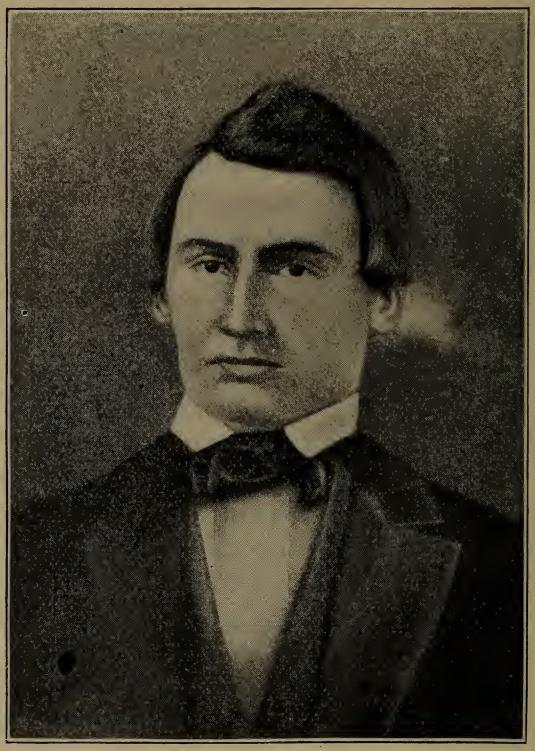
This is the first record of action looking toward Congregational education in Nebraska. Our pioneer fathers could not well be good Congregationalists without building a college.

True to the historic spirit of the denomination they began building up a Christian school as soon as they were organized into an association of churches.

In compliance with the preceding resolution Moderator Gaylord called a special meeting of the association at Fontanelle, January 5, 1858, to consider the question of founding an institution of learning.

[1] Manuscript Minutes, 1857, p. 10.

Mention has been made in a preceding chapter[2] of the effort of Dr. John M. Ellis to locate a colony and establish a Congregational college. A year earlier than that, "on the 24th day of June, 1854, less than thirty days after the



LOGAN FONTENELLE, CHIEF OF THE OMAHAS

passage of the Kansas-Nebraska act, a little company of Quincy (Illinois) people met together and organized the 'Nebraska Colonization Company.' "[3]

[2] Part I, chap. II.

[3] Caldwell's Education in Nebraska, p. 165.

This company, in carrying out their project, located, September 15 of the same year, the town of Fontanelle on the east side of the Elkhorn river a few miles northwest of Omaha, and named after Logan Fontenelle, a half-breed Indian, chief of the Omaha tribe, who had rendered them valuable assistance. There a tract of 112 acres was set apart for Nebraska University. Says Prof. A. B. Show: "It would be difficult to find a more satisfactory location for a college. The westward view is broad and charming, embracing in its sweep not only the Elkhorn and its tributaries, but also the wide valley of the Platte many miles to the south. It did not seem visionary to expect that some day a half score of substantial college buildings would look down from this height upon a thickly populated and prosperous community."[4]

Rev. W. W. Keep, a Baptist clergyman, was one of the leading promoters of the colony, trustee and financial agent of the university, and it may be it was intended to establish a Baptist colony and build up a Baptist college. Professor Show says: "The evidence is not clear and satisfactory. . . . In the first board of trustees of which a record remains, that of 1856-57, three out of eight trustees were already members of the Fontanelle Congregational Church and two others were members before 1860. In the next board of trustees, elected before the question of transferring the management had been raised, five out of eleven were Congregationalists, but the chairman, Rev. J. M. Taggart, was a Baptist clergyman."[5]

[4] Caldwell's Education in Nebraska, pp. 167-68. Professor Show, who writes of Congregational educational institutions in Education in Nebraska, has done such thorough and scientific work that when we quote from him we are assured there is no need for further research in the matter quoted.

[5] Ibid., p. 171.

The first church organized in Fontanelle[6] was Congregational, and "quite a number of these were from the Congregational Church of Quincy, Illinois,"[7] showing that they were a part of the colony.

The First Church in Omaha was organized May 4, 1856. One week later the church in Fontanelle was organized with twenty-three members.

It is quite evident that Congregationalists predominated in influence, for when Mr. Gaylord called a special meeting of the State Association at Fontanelle, January 5, 1858, the Nebraska Colonization company and the trustees of Nebraska University were ready with proposals to transfer the college to the Congregationalists. In view of these proposals and of donations by the citizens of Fontanelle, the association voted, January 6, 1858, to locate the college at Fontanelle, Dodge county, Nebraska.[8] The next day the association considered the question of a charter for the new college, appointed a committee to look after the matter, and instructed the moderator and clerk, as a committee, "to draw up and arrange a contract with the previous trustees and Nebraska Colonization company."[9]

In accordance with this contract[10] the State Association of Congregational Churches undertook to erect a "building for a preparatory department of sufficient dimensions to accommodate 100 pupils" before the third Monday of the next October, and "a good and substantial building for college purposes of architectural proportions" within a period of five years.

The revised charter of the Nebraska University secured by act of the legislature October 25, 1858, "changed en-

[6] The modern spelling—Fontanelle—is used throughout this work.
[7] Gaylord's Life, p. 188.
[8] Manuscript Minutes, p. 12.
[9] Ibid., pp. 12, 13.
[10] Ibid., p. 14.

tirely the mode of electing trustees, that power henceforth being vested solely in the Congregational Association."[11] In the Ft. Calhoun meeting of the association, October, 1858, "much interest was manifested concerning the present and future prosperity of the institution."[12] It was now a child of the church, and had a lofty ambition to become a leading western college.

A series of misfortunes made its history a checkered one. Hard times interfered with its material advancement; the discovery of gold at Pike's Peak took away many of the inhabitants of Fontanelle; the Indian scare of 1859 had a depressing effect; and, above all, in 1860 it was, by act of legislature, detached from Dodge county and made a part of Washington county. The coveted county seat of Dodge county went to Fremont, which secured also the Union Pacific railroad, leaving Fontanelle to one side and with hopes of the future largely blasted. College work was suspended for a time, debts increased, and Mr. Gaylord became actively engaged in securing funds from the East.

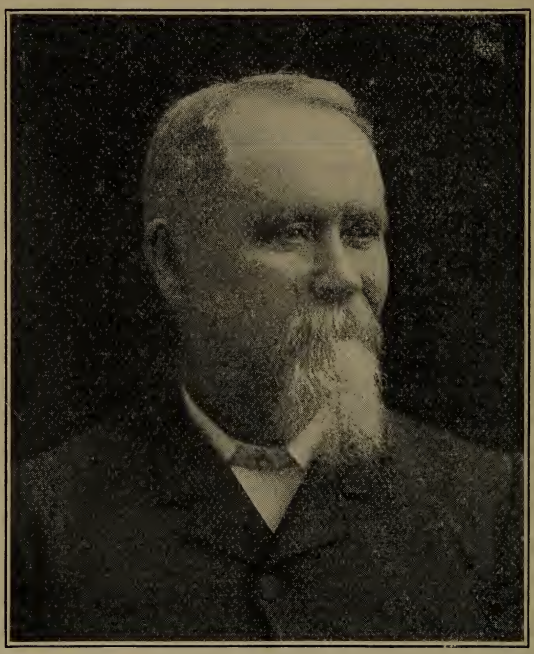
While these changes and disappointments "proved the death blow to the future prospects of Fontanelle as a city,"[13] yet the pioneer churches stood by the infant college with a heroism worthy of larger results.

In 1864 the school resumed work under Miss A. B. Savage, who had charge of the "preparatory and ladies' department," and in the following spring Prof. Henry E. Brown, a graduate of Oberlin College, was engaged as "professor of languages and principal of the preparatory department." Professor Brown began work in midwinter (1866?), and he and Miss Savage continued the work until the spring of 1867, when Professor Brown retired from the school.

[11] Education in Nebraska, p. 174.
[12] Manuscript Minutes, p. 22.
[13] Education in Nebraska, p. 176.

Rev. Charles G. Bisbee, who for a year had been pastor of the Fontanelle Church, assumed charge of the school, and remained for some three years.

"He was assisted in teaching by Mrs. Bisbee, Miss Sarah Jenny, Rev. J. F. Kuhlman, and perhaps others. The



REV. C. G. BISBEE

records do not indicate precisely the attendance of students during these years. Obviously, in that respect it was the most flourishing period in the life of the school, but at the best the number was small."[14]

Rev. C. G. Bisbee now resides in Arlington, and writes:[15]

[14] Education in Nebraska, p. 179.
[15] June 14, 1904, letter to writer.

"You ask for reminiscences in regard to the early history of Congregationalism in Nebraska. I am *not* one of the *pioneers*. There were Congregational churches in Nebraska *ten* years before I came. I attended the meeting of the State Association of Congregational Churches at Fontanelle in September, 1866. The ministers and delegates attending that meeting were in all thirteen. None of them are now living but myself. At that time I was elected stated clerk, and the minutes of the association were printed that year, I think for the first time . . . At the same meeting I was elected a trustee of the Nebraska University, the first school of high order which the Congregationalists of Nebraska undertook to sustain. At the meeting of the board of trustees I was elected secretary of the board and clerk of the executive committee. I kept the records of said institution while it lasted. Said records can be found among the archives of Doane College.

"From the minutes of the State Association and the records of the Nebraska University you will find the important facts for your history (of that period). But the difficulties, trials, and arduous labors attending the establishing and building up of the Redeemer's Kingdom in those early days can not be told in a brief history. This state is one of magnificant distances.

"Yours truly,

"C. G. Bisbee."

"About the beginning of 1871 Mr. Bisbee resigned, and Mr. J. J. Boulter was engaged to conduct the school. Under his supervision instruction continued until some time in 1872, when it was given up never to be resumed."[16]

Different causes brought about the downfall of the school: The first in point of time was doubtless the failure of Fon-

[16] Education in Nebraska, p. 180.

A SECTIONAL VIEW OF STATE UNIVERSITY OF NEBRASKA, 1905

Photo by U. G. Cornell

tanelle to develop as a town, due to its failure to secure the railroad and the county seat. In the beginning it tried also to secure the capital of the territory.

These disappointments resulted in the collapse of the town, which might have become a small college town had not a second factor entered into the problem of its existence—the removal of the capital from Omaha to Lincoln. This and the establishment of the state university at Lincoln caused the more rapid development of southern and southeastern Nebraska. Immigration went that way. Congregational churches were organized, and by 1871 there was a strong sentiment in favor of a new location for a Congregational college. Weeping Water with its comparatively strong church made a bid for it. Milford with its academy already in operation wanted it. Crete with its academy, with its pastor Rev. Fred Alley, backed by the strong influence of Mr. Thomas Doane, and the Burlington & Missouri river railroad was persistent in asking for the college. It also put in the plea of having a central location, and Nebraska is a large state. It began to look dark for Fontanelle.

At the Fremont meeting of the General Association, 1869, the report from Fontanelle was discouraging. One must read between the lines to catch the spirit of the meeting. The following resolution was adopted:

"Resolved, That a committee be appointed to have power to convey all the property, right, and title we possess in the Nebraska University to the citizens of Fontanelle, as per original contract, or to such other persons as the trustees may decide upon."[17]

In 1870 the association heard a report from Fontanelle but took no action.

[17] Minutes, 1869, p. 16.

In 1871 the association met in Lincoln. Something evidently had been done during the year. The Burlington & Missouri river railroad company gave the association a free excursion to Crete and return. While at Crete the association assisted in laying the cornerstone of the new academy building. College matters were generally discussed. The following significant resolutions were adopted:

"I. Resolved, That we believe the time has come to take measures for the establishment of two or more academies.

"II. Resolved, That Fontanelle has strong claims upon the association for sympathy, and we commend the institution at that place to the confidence of our people.

"III. Resolved, That the people of Milford and Crete shall have the sympathy and good will of the association, to do all they can in establishing first-class academies at their respective points.

"IV. Resolved, That the thanks of the association are due to the people of Milford and Crete, and also to the Burlington & Missouri river railroad company for the very generous offers they have made us in the matter of locating a college; and that the association respectfully ask further time for considering the matter."[18]

At this same meeting Supt. O. W. Merrill introduced the following resolution which was also adopted:

"Resolved, That it is the sense of this association that we should concentrate our educational efforts on our academies and our *one college* for our order in the state."[19]

That emphatic "ONE" has a peculiar significance. The resolution is prophetic. Doane College has its "Merrill Hall."

[18] Minutes, 1871, p. 12.
[19] Ibid.

Milford and Crete at this meeting of the association presented definite bids for the college. Rev. O. W. Merrill, Rev. Julius A. Reed, and George Lee were appointed a committee to supervise the general educational interests in the state until the next meeting of the association.

This committee in a voluminous report of marked literary flavor, the following year, 1872, recommended that Crete be chosen as the location of the new college. In the meantime Weeping Water presented a strong showing in favor of the location there, so that there were three competing points, Milford, Crete, Weeping Water. The report of the committee aroused a spirited discussion. It was shown in the report that in 1870 Nebraska had sent thirty-two pupils to Tabor College, Iowa—"enough at that one school to make a respectable beginning were they gathered into a school of our own." This, too, because Nebraska had no school for them!

"The conclusion to which we come is that we have already waited too long, and that we can not move too soon or too vigorously."

Some wanted to postpone action till the next October. This was voted down, and the recommendation of the committee that the college be located at Crete was adopted by a decisive vote.[20]

The association then appointed trustees for the new college and took initial steps to establish it.

A paper respecting "Fontanelle University" was referred to a committee consisting of Rev. Messrs. A. Dresser, John E. Elliott, and I. E. Heaton, to report on the following year, and when the report was called for, it was "No cause of action."[21]

[20] Minutes, 1872, pp. 6-11.
[21] Minutes, 1873, p. 10.

This ends the history of Nebraska University so far as the State Association is concerned. "It can not be said that the enterprise—the Fontanelle School—ever reached secure footing, or even promised permanent success. At the outset the time was not ripe for such undertaking, and long before the general conditions were favorable, the particular locality selected for the school had ceased to claim attention."[22] The institution came to an end in August, 1873, but "May 15, 1874, the trustees held their last meeting and concluded their work."[23] This might be called the official ending of the Fontanelle school.

Mr. Gaylord was wont to speak of the "*removal*" of the college from Fontanelle to Crete,[24] but the minutes of the association show that Fontanelle was *abandoned* and a new college organized at Crete.

[22] Education in Nebraska, p. 183.
[23] Ibid., p. 182.
[24] See Gaylord's Life, pp. 327, 430.

II

DOANE COLLEGE

Doane College was more fortunate in its founding than was Fontanelle. It had a better financial backing. Mr. Thomas Doane, a native of Massachusetts, and at the time chief engineer of the Burlington & Missouri river railroad in Nebraska, became interested in the establishment of an educational institution in the state.

Dr. Willard Scott, at the time pastor of St. Mary's Avenue Church in Omaha, gave an address at the fifteenth anniversary exercises of Doane College and presented a graphic picture of the preliminary work attending the planting of Crete Academy:

"Our attention is now directed to Plattsmouth. The Burlington & Missouri river railroad company in Nebraska was operating its construction from that place and pressing westward. At the Brooks House we are asked into a room in the winter of 1870-71. It is small; so small that when the necessary articles of furniture are placed, there is room only for two large easy chairs and a fur robe, kept rolled up and strapped ready for use at short notice, in a nook between the bureau and the table. Here evening by evening—and long evenings they seemed to the lady seated upon the fur robe—sit in the easy chairs two gentlemen, a civil engineer and a preacher, the pastor of the First Congregational Church at Plattsmouth. The theme is a college and the idea seems to the lady on the fur robe as 'impossible as establishing one in the moon.' 'Can we secure the land? Where is the best place for it?' Crete is proposed 'as being beautifully situated upon the Big Blue.'

DOANE COLLEGE, CRETE, NEBRASKA.

"Before February 20 Mr. Alley had located there, entering, it is said, upon a load of lumber, and had contracted with Mr. George W. Bridges for $100 per year for two years to start an academy.

"Articles of incorporation for the Crete Academy were adopted May 22, 1871. June 30 the president and secretary were authorized to execute a note to Mr. Thomas Doane for the amount of $2,000, borrowed for building purposes, and Rev. Frederic Alley was 'requested to act as principal of the academy for the coming year.' "[1]

The story of the founding of Crete Academy is also told by Professor Show:

"After the associational action of 1869 and 1870 great interest prevailed among the Congregational churches as to the educational problem. Many minds were busy upon it. During the winter of 1870-71, the matter was much discussed by two men destined to play conspicuous parts in the founding of the future college—Rev. Frederic Alley, pastor of the Congregational Church at Plattsmouth, and Thomas Doane, chief engineer of the Burlington & Missouri river railroad in Nebraska, then in the process of construction. As the result of their deliberations they selected Crete as the most desirable location, and decided to open the way for a college by locating an academy. In the spring of 1871 Mr. Alley moved to Crete, organized a church, and devoted himself, with the constant aid of Mr. Doane and others, to the establishment of Crete Academy. The erection of a building was begun at once, lumber being hauled twenty miles by team. On the 12th of June the corner-stone was laid, the General Association coming down en masse from Lincoln, where it was in session, to witness the ceremony. The building was dedicated November 5, 1871."[2]

[1] Historical Glimpses, pp. 8, 9.

[2] Education in Nebraska, p. 186.

Rev. F. Alley was elected principal for the first year and with him were associated Miss Mary W. Merrill, Miss Kesterton, and Miss Bridges. It was a prosperous year for the school, a good preparatory year for the college about to be organized.

Among those who had much to do with locating the college and pushing forward its interests were George S. Harris, a deacon in First Church, Lincoln, and Rev. Charles Little, the first pastor of the First Church, Lincoln. Through their efforts as well as those of Mr. Doane the railroad company was led to offer very liberal inducements to the proposed college. President Perry relates this incident in connection with the railroad grant:

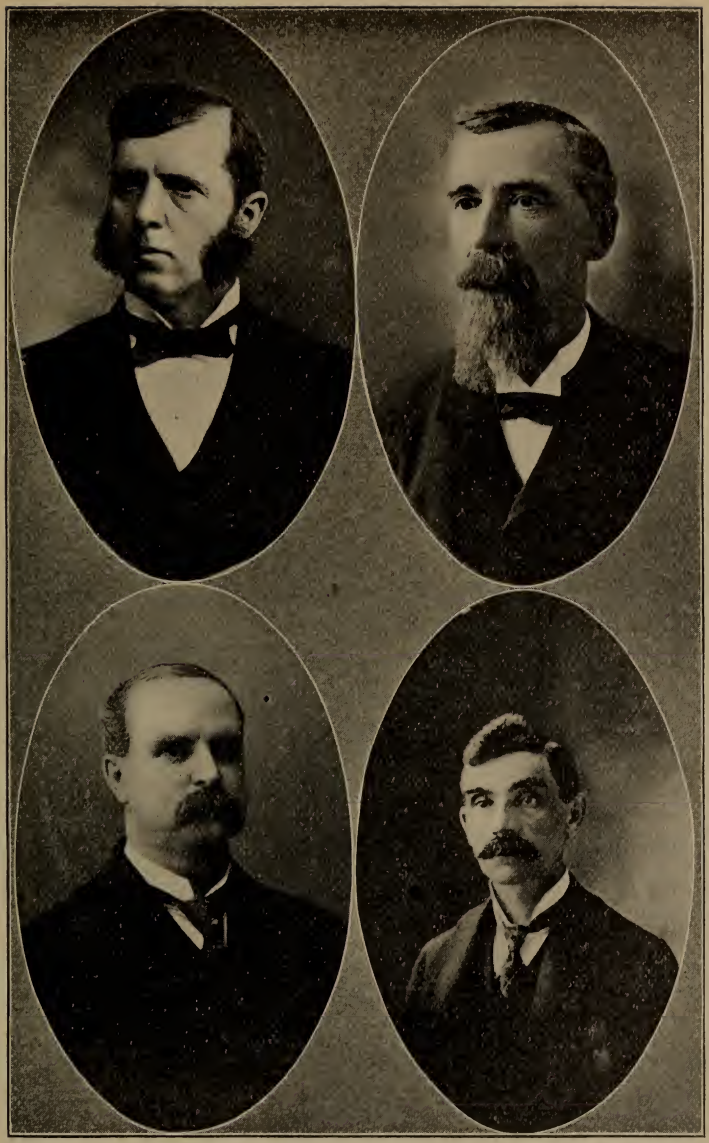
"An indescribable charm invests the story that Mr. Edward McIntyre of Seward tells of the way in which the prime movers in the college enterprise were encouraged to ask the railroad company for the large grant of 600 acres. These men in earnest deliberation had purposed to limit their petition to eighty acres, but one of them, Rev. Charles Little, at length, with a peculiar light in his eye, says, 'Why not ask for the whole 600 acres? The Scriptures say, Ask and ye shall receive.' Thereupon these college builders had a large accession of faith, and they asked and received.

"That their faith was rewarded was due in no small measure to the railroad land commissioner, Mr. George S. Harris, who was a large-hearted, broad-minded man who took great interest in all educational and religious work in the new state."[3]

The larger faith won, and the 600 acres were received.

It was in June, 1872, that by vote of the State Association the new Congregational college was located in Crete. The academy was made a preparatory school to the college,

[3] Historical Glimpses, p. 38.



Prof. A. B. Fairchild
J. L. Tidball

Prof. J. S. Brown
Prof. G. D. Swezey

which was duly incorporated July 11, 1872, and was named Doane College "in recognition of the services of Thomas Doane, Esq., of Charlestown, Mass., who was then among its most devoted friends, and has since proved its most generous benefactor."[4]

In addition to the 600 acres donated to the college by the Burlington railroad, the South Platte Land company gave fifty town lots in Crete.

The college began its work in the academy building, which for the time being served well for that purpose.

FINANCIAL STRUGGLE

The land grants above mentioned were conditional on the college raising $30,000 and securing official recognition of the Society for the Promotion of Collegiate and Theological Education. The indorsement was readily secured; raising the money meant a struggle.[5]

Mr. Doane came to the rescue. He pledged $10,000 of the $30,000; Professor Perry raised $10,000 in New England, and the remaining $10,000 was pledged in Nebraska The conditions were met and the land secured.

At the Lincoln meeting of the association in October, 1874, Professor Perry made a committee report in behalf of the board of trustees. From this report the following is taken:

"The committee desire to put on record that the past year the good hand of our God has helped us. The college year opened the 9th of September with a debt of $6,593.97. Of this $2,250 were in the banks. The financial crisis came, and the banks refused to renew. For a time the college treasurer was in darkness like that of Egypt. A generous

[4] Education in Nebraska, p. 187.
[5] Ibid., p. 191.

friend east who promised $1,000, payable in five years, upon being informed of our embarrassment, undertook to meet the pledge at once. He *borrowed money at 18 per cent interest* and sent on the full amount promptly, to our great relief. Others exerted themselves in a similar way. By such sacrifices the college was lifted out of debt."[6]

"At commencement, 1874, the trustees reported the young institution out of debt, with $500 in the treasury, and with $30,000 in notes and pledges."[7]

When we remember the financial straits to which men were reduced by the devastation from grasshoppers and by the prevailing hard times, it seems wonderful that Doane College emerged as well as it did out of its financial difficulties. Surely the good hand of our God helped it and the people made sacrifices for it.

In these and other trying times Mr. Thomas Doane proved the loyal friend and generous supporter of the college. Through the kindness of Pres. D. B. Perry we are permitted to use the following sketch of his life, which will be of interest to all lovers of Doane College.

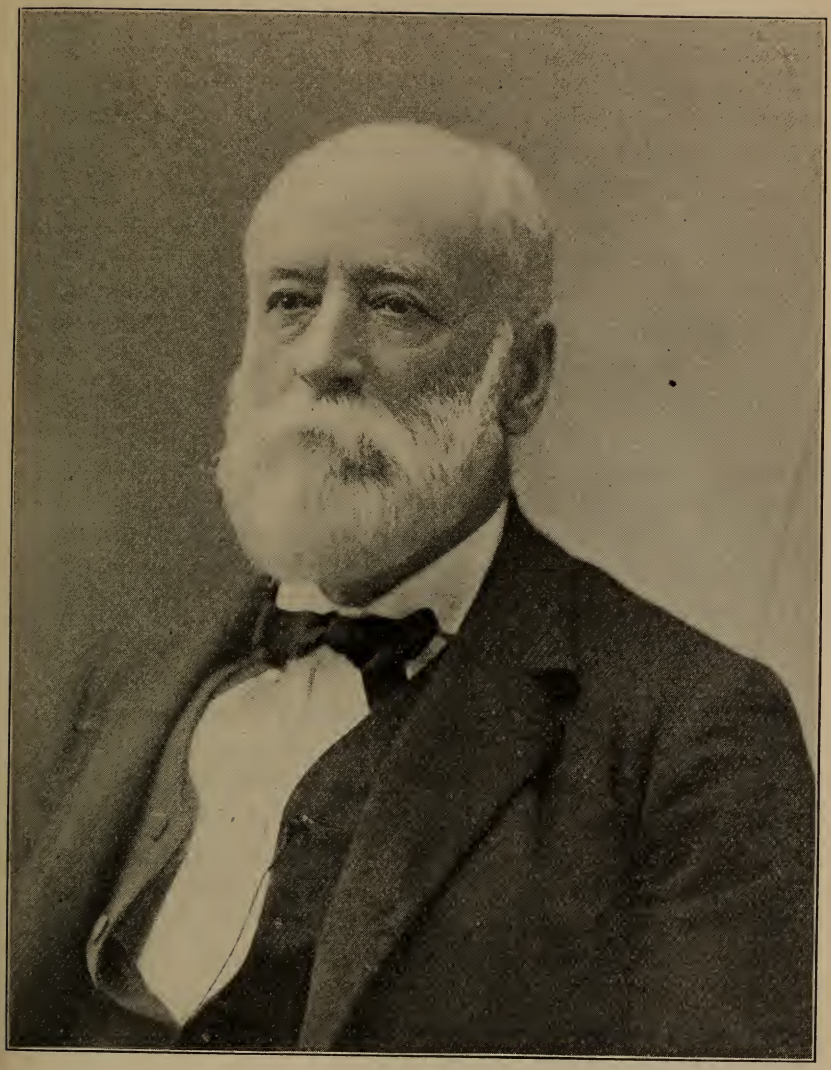
SKETCH OF THOMAS DOANE

"Thomas Doane, son of John and Polly Eldridge Doane, was born at Orleans, Massachusetts, September 20, 1821. The Doane family has been closely identified with the development of New England, and the Pilgrim ancestry of the subject of this sketch was shown in his life work. Deacon John Doane was a member of the Plymouth settlement as early as 1630, and from that date until the present the annals of that section of New England are filled with the mention of members of the Doane family. A descendant of the

[6] Minutes, 1874, p. 9.
[7] Education in Nebraska, p. 192.

Puritans, Thomas Doane combined in his character the rugged honesty, the tireless industry, the love of religious liberty, and the hatred of sham and pretense, that characterized the men and women who landed upon Plymouth Rock and set about to conquer the wilderness of an unknown hemisphere. His early education was received in an academy established in the Cape Cod district of Massachusetts by his father and others. After completing the course required by this academy he spent five terms at Phillips Academy, Andover. Early in life he conceived a liking for civil engineering, and determined to make that his profession. His father, John Doane, was one of the best known lawyers in the Cape district, but the son had no taste for the law. Upon leaving the academy at Andover he entered the office of Samuel M. Felton, one of the noted civil engineers of his time. Mr. Felton's office was at Charlestown, and here Thomas Doane studied for three years, as was the custom at that time. Immediately after this term of study he entered upon the active pursuit of his profession. His first professional engagement was as engineer of the Windsor, White river division of the Vermont Central railroad, where his work soon attracted wide attention. From 1847 until 1849 he was resident engineer of the Cheshire railroad at Walpole, New Hampshire. In December, 1849, he returned to Charlestown, Massachusetts, and established an office, conducting a civil engineering and surveying business either personally or through capable assistants. He continued this office up to the time of his death. His ability as an engineer was recognized in all engineering circles, and at different times he was connected with all of the railroads running out of Boston, particularly the Boston & Maine.

"In 1863 the state of Massachusetts assumed the work of building the Hoosac tunnel, and the board of commission-



COLONEL THOMAS DOANE

ers at once engaged Mr. Doane as chief engineer. With characteristic energy he proceeded to relocate the tunnel line and established new grades. The distance to be tunneled was nearly five miles. He pushed the borings on four faces from both sides of the mountain and a central shaft, and so accurate were his measurements and levels that the centers of the borings met with a variation in alignment of only nine-sixteenths of an inch in one case and five-sixteenths of an inch in the other. He was a pioneer in the use of compressed air in this country, and he built a dam across the Deerfield river to furnish power for the turbine wheels to operate his air compressors. The successful use of nitro-glycerine, drilling by machine drills operated by compressed air, and 'simultaneous blasting' by electricity were here established for the first time in the United States. Naturally this attracted universal attention, for at that time the Hoosac tunnel was justly considered one of the engineering marvels of the world. In his book on tunneling, Mr. Henry S. Drinker pays the following deserved tribute to Mr. Doane's ability as an engineer and his energy in exploring the field of compressed air and mechanical contrivance for tunnel work: 'Mr. Doane's connection with the Hoosac tunnel in the early days of that great work is not a matter of especial but of universal interest to the engineering profession in America, for to his persistent energy, far-seeing sagacity, and his able management we in a large measure and, in fact, chiefly owe the development and introduction into this country of the present advanced system of tunneling with machinery and high explosives. It was under his direction as engineer of the commission that the state experiments were made, and the long and disheartening fight carried through which terminated in favor of the new system, the system which has since given us the Burleigh, Ingersoll, and Wood drills, and

which also first showed Americans practically what the potent agency of nitro-glycerine, first applied by Nobel in Europe, actually was.'

"In 1869 Mr. Doane was called west and became chief engineer and superintendent of the Burlington & Missouri river railroad in Nebraska, an extension of the Chicago, Burlington & Quincy system. Though new to the West he gave the men of the West an example in their own push and energy, and in less than four years completed 241 miles of road on the frontier, establishing a steam ferry at Plattsmouth and building and maintaining a telegraph line the full length of the road. And on a rush order he surveyed the branch line from Crete to Beatrice, the distance of thirty miles, and had the road ready for operation in ninety days. He named the towns on the line between Plattsmouth and Kearney, and this will explain the frequent recurrence of New England names—Dorchester, Exeter, Harvard, Lowell, etc. This line was built with a view to economy of operation, and time has proved the soundness of his judgment in constructing the road on the low grades he established.

"In 1871 Mr. Doane thoroughly identified himself as a citizen of Crete, Nebraska, selecting what is now known as the college section, on which he erected a dwelling-house and occupied it with his family during his connection with the Burlington system. In 1873 Mr. Doane returned to Charlestown and shortly after was reappointed consulting engineer of the Hoosac tunnel and also of the reconstruction of the Troy & Greenfield railway. On February 9, 1875, the Hoosac tunnel was opened and Mr. Doane ran the first train through. He remained in charge of the tunnel work until 1877. In 1879 he was appointed consulting and acting chief engineer of the Northern Pacific railroad and served in this capacity for one year. From that time

on Mr. Doane devoted himself chiefly to office practice as a consulting engineer.

"While in Nebraska Mr. Doane saw the possibilities of the country and believed that it would soon become a populous and wealthy section of the republic. His first thought was a characteristic one—how best to provide for the educational growth of the young commonwealth.

"Before the railroad reached Crete he took a prominent part in the effort to establish a college there. Cooperating with the land commissioner, Mr. George S. Harris, and others, he secured from the Burlington railroad company the offer of a beautiful college site just east of Crete, embracing in all 600 acres, and when the Congregational churches of Nebraska in General Association had located their college at this point, he gave liberally of his means to make it a success. In recognition of his services the college was named after him, and for many years he was the efficient chairman of its board of trustees. His interest in the college never waned, and from his eastern home he did much to guide it by wise counsel and tide it over financial difficulties. He was rarely absent from its annual commencements, though his attendance involved a journey of 3,000 miles. He made generous provision for the college in his will, and a large part of his estate has become a permanent college endowment. Doane College is fulfilling the expectation of its founders. From its walls are going forth young men and women who are making their mark in the world and leaving a noble impress upon their generation.

"Mr. Doane was also one of the founders of the first bank established in Crete in 1872 and its first president. During the years that he was actively engaged in his profession he received many young men into his office as students, and a goodly number of these have carved their names high in the engineering world. For upwards of twenty years he was a

member of the Boston Society of Civil Engineers and for nine years its president. He was greatly interested in various educational and charitable institutions, and took an active part in religious work.

"November 5, 1850, Mr. Doane was married to Miss Sophia D. Clark, who died December 1, 1868. To this union five children were born, viz.: Mrs. David B. Perry, wife of the President of Doane College; Mrs. William O. Weeden, Concord, Massachusetts; Mrs. Henry B. Twombly, Summit, New Jersey; the Rev. John Doane, Fremont, Nebraska; and Thomas who died in infancy. November 19, 1870, Mr. Doane was married a second time to Miss Louisa A. Barber of Brattleboro, Vermont, who was in close sympathy with him in his Nebraska enterprises, taking an active part in the first efforts to establish the college at Crete. October 22, 1897, after a short illness and while on a visit at West Townshend, Vermont, he departed this life. It was fitting that he should pass away among the rock-ribbed hills and amid the trees he loved so well, the maples all aglow with autumn's choicest colors. His grave is in the old family burial ground at Orleans, Massachusetts, a commanding knoll which looks out over a pleasantly diversified landscape and the great sea, an environment rich in ancestral associations. Of him it may be well said that the world was better because of his having lived. Successful in the management of his own business affairs, he took delight in assisting others, and he was never more pleased than when doing something to help those about him to higher and better things. The long line of generations constituting the Doane family contains many illustrious men, but none was more so than Thomas Doane, founder of Doane College. The family is an old one, probably of Norman origin, its history being traceable to the year 1000. There were Doanes with William the Conqueror; Doanes were promi-

nent in English church history; they were conspicuous in the civil life of England. When the good ship Fortune sailed from Wales in the wake of the historic Mayflower a Doane placed his name upon the passenger register and established the family in the new world.

"From such stock as this sprang the eminent engineer and philanthropist whose monument is the splendid college upon the upland overlooking the beautiful valley of the Big Blue where the river, as seen from college heights, turns sharply to the west to make room for the picturesque little city of Crete, Nebraska. Not marble shaft or polished brass can best perpetuate his memory, but it will live forever in the minds and hearts of thousands who have been, and will yet be made better and more useful citizens by reason of his integrity, his wisdom, his enterprise, his liberality, and his devout Christianity."

THE HEAD OF THE COLLEGE

In 1871 Mr. David Brainerd Perry, graduate of Yale College and Theological Seminary, traveler and student in Germany, Italy, and Switzerland, tutor in Yale College, decided to be a missionary on the western frontier, and asked for one of the hardest fields. He was stationed at Aurora, and the same year, 1872, was ordained at Crete to the Gospel ministry.

Mr. Perry was the man whom the trustees decided to call to take charge of the new college; he accepted the call and began service in the autumn of 1872, being, during the first year, the only teacher in the school. Thirteen students were in attendance, but at the end of the year five young men, examined and approved by the trustees July 1, 1873, entered the freshman class of Doane College, and at the July meeting, 1873, the trustees elected Mr. Perry professor of Greek and Latin, and also Miss Mary W. Merrill as

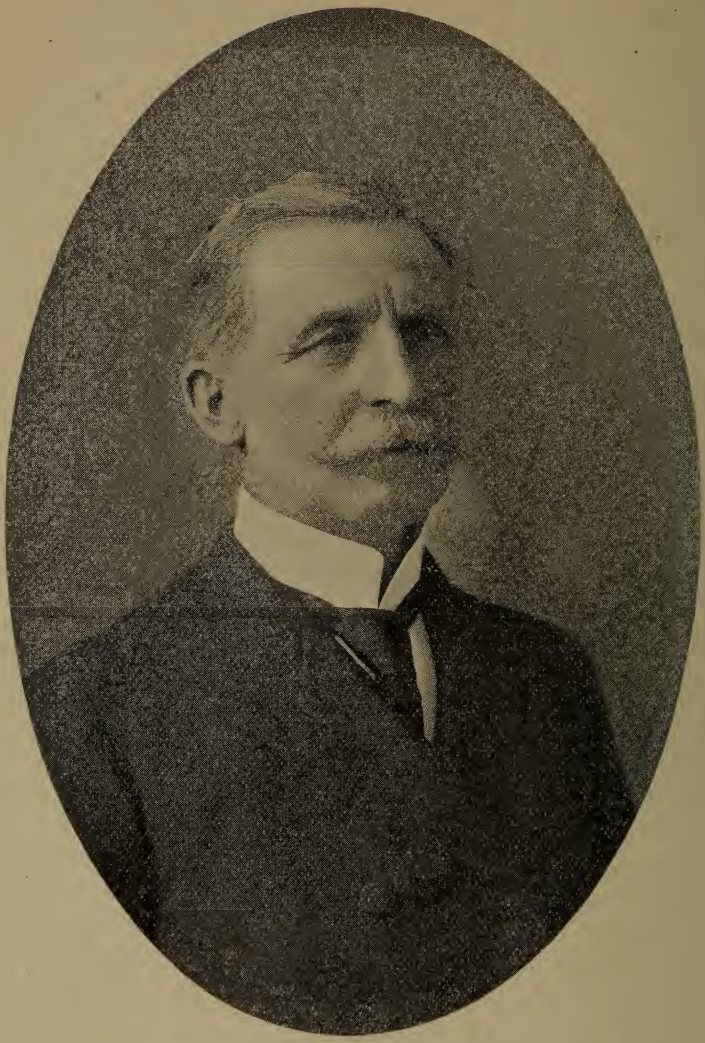
principal of the preparatory department and teacher of German and French. As yet the office of president had not been created, but Professor Perry had charge of the institution.

He has the unique record of being the first teacher in Doane College, its first professor in charge of the school, and its first and only president, being elected to that office, and Perry professor of mental and moral philosophy in 1881. A man who has been and still is so intimately connected with the development of Congregational educational interests in the state is worthy of the more extended sketch of his life which we are permitted to use, and it is here introduced.

DAVID BRAINERD PERRY, D.D.

"David Brainerd Perry, president of Doane College, Crete, was born in Worcester, Massachusetts, March 7, 1839. His ancestors on his father's side came from England to Massachusetts at a very early date, and the old homestead farm bordering on the city of Worcester was for many generations a permanent and noted family possession. Samuel Perry, the father of the subject of this sketch, inherited the sturdy characteristics of his family and was a thrifty farmer. Possessing the respect and confidence of his neighbors to a rare degree, he was an important member of the community in which he lived and a generous supporter of religious and educational enterprises near and far. The aid he rendered to Doane College at an early and critical period in its history was invaluable. He married Mary Harrington, who in addition to the care of her own family of ten children, was an efficient and much loved medical adviser for the neighborhood.

"In his early boyhood Brainerd Perry preferred work on the farm to attendance at school. Perhaps few boys have



PRESIDENT D. B. PERRY, D.D.

been more fond of an outdoor, active life. Few boys took more interest in the great anti-slavery agitation with which New England was at that time all alive. As he was too young to go in person to Kansas to take part in the struggle for freedom he did the next best thing—he sent his small earnings to buy Sharps rifles. When at the age of seventeen his life work had been chosen, he gave himself with intense purpose to making amends for lost educational time. He fitted for college in the Worcester high school, an institution of high grade. He went to college for the purpose of preparation for the Christian ministry. His high school teachers, who were recent graduates of Yale, did much to determine his choice of a college. He entered Yale in 1859 and graduated in 1863 with the degree of A.B., taking second rank in scholarship in a class of 122. During his training at Yale the freshman and senior college societies were in high favor, but he carefully avoided the sophomore society and used that of the junior year simply as a stepping stone to the senior society. The war for the Union was being fought out while he was in college and he would gladly have thrown himself into the conflict, but he was held back by the advice of friends.

"Immediately after graduation from Yale he took one year of theological training at Princeton Seminary, New Jersey. For an interval during this year he was able to give himself to the service of the Christian Commission in Virginia where he saw the camp-fires of the enemy.

"He spent the following year at Union Theological Seminary, New York city, and engaged in religious work in Iowa during the summer vacation. He had gone to Andover, Massachusetts, for a third year in the theological seminary at that place when he received an invitation from President Woolsey to become a tutor in Yale, which led him to change his plans and to take his third seminary year

in the Yale Divinity School during the two years of his college tutorship.

"President Perry graduated from the Yale Divinity School in 1867 with the degree of S.T.B. In the following year he went abroad and continued his study and travel for fourteen months. Upon his return he was engaged for nearly two years again as a tutor at Yale. At the end of his student life his health, which had always been exceptionally good in his college days, was so much impaired that he asked the Congregational Home Missionary Society for a frontier parish, where he could have outdoor life and breathe the high, dry air of the plains. Superintendent O. W. Merrill assigned him to Hamilton county, Nebraska, where he lived near Aurora from April to September, 1872. In a short time the north half of Clay county was added to his parish, and he was then in charge of three little churches.

"Efforts that had been put forth for some time to establish a Congregational college in the state culminated in June of this same year, and Mr. Perry was at once urged to take up educational work in the new institution soon to be known as Doane College. During his first year of service at Doane, 1872–73, he was sole instructor with the title of tutor, and was engaged in preparing a few students to enter a freshman class. Then he became professor of Latin and Greek, and afterward successively senior professor, acting president, and, in 1881, president. He received from Yale the degree of M.A. in 1866, and of D.D. in 1898.

"His sympathies have always been with the Republican party, but he has taken no active part in politics and has neither held nor sought public office. He is a member of the Crete Congregational Club, the oldest organization of its kind in the state, and the Schoolmasters' Club, which was organized in 1898. He was married July 3, 1876, to

Helen Doane, and five children were born to them: Thomas Doane, born May 27, 1877; Brainerd Clark, August 13, 1879 (died July 21, 1880); Charles Boswell, January 25, 1884; Helen Clark, February 17, 1888; Henry Eldridge, October 8, 1889.

"If, contrary to expectations, the college educator speedily took the place of the frontier home missionary, President Perry has never forgotten the missionary work that drew him to Nebraska, and he has lost no opportunity to identify himself with the religious life of the state. He has sought to come in close touch with every phase of school life whether public or private. It has seemed to him that there should be no divorce between education and religion, but that each should help the other to what is highest and best. The college of which he has been the head for thirty years has taken a high rank, and it is his ambition that he may be a part of its vitalizing power in the generations to come. He still fills the office of president of Doane College acceptably to all who are concerned in its welfare."

THE DELIBERATION OF THE TRUSTEES

In this sketch we have anticipated somewhat the action of the trustees of Doane College. They were very careful in making a choice of president and took time thoroughly to study the question.

In 1875 the State Association by resolution[8] recommended to the trustees that "as soon as possible and expedient they secure a suitable man to fill the place of president of the institution." But still they waited, it may be to watch more fully the development of the young head professor whom they had in mind and whom they finally chose.

The association the same year unanimously recommended "to the trustees of Doane College that they take measures

[8] Minutes, 1875, p. 8.

to open at the earliest possible date a training school for ministers competent to work among the Germans and other foreign populations of our country, and to call upon the churches of our state and such others as may be interested to carry out the needful work," and also resolved to "take steps to raise $10,000 to be appropriated to the erection of a permanent building, to be called Merrill Hall, in memory of O. W. Merrill, one of the earliest and stanchest friends of the enterprise."[9] The churches of the state, which at that time, 1875, numbered only seventy-seven with a membership of 2,002, had no small task before them—the prosecution of missionary work, the building and equipping a Christian college, and the training of men for service among the foreigners in our own state. How large this foreign work was we may not fully realize, but the churches and the college as well felt the imperative need of immediate action and earnest effort. Professor Perry in 1876 reported:

"In less than five years in Nebraska I have met the representatives of sixteen different languages. In this number I do not include various Indian tribes of discordant tongues, nor the African, whose speech, like his nationality, has been merged in our own; nor certain of American parentage, who were born in Asia and first learned to speak Mahratta; and I am reckoning respectively as one, Englishman and American, Hollander and Frisian, Dane and Norwegian. The rest are Swede, German, Pole, Bohemian, Russian, French, Italian, Portuguese, Irish, Scotch, Hungarian, and Jew. Within a radius of twelve miles of Doane College I can count the representatives of more than twelve different nationalities."[10]

We do not wonder that in 1877 the association votes "especially [to] welcome foreigners and their children to

[9] Ibid., p. 8.

[10] Minutes, 1876, p. 8.

the halls of the college,"[11] and that in 1879 it "Resolved, That we regard the effort to found a German Theological Seminary at Crete with deep interest, and are glad to learn that its friends have succeeded in raising about $9,000 towards the endowment, and hope that success will continue to attend their effort."[12]

The establishment of a German department in the Chicago Theological Seminary made the organization and development of a German Theological Seminary in Crete unwise, but a "pro-seminary" was eventually organized and later on moved to Wilton, Iowa, and still later to Redfield College, South Dakota, as stated in a preceding chapter. As the "pro-seminary" movement began in Crete, the Nebraska churches from the first have followed its development with deep interest and contributed to its support at the time they were seeking to build and equip Doane College.

The active interest of Congregational Nebraska in Christian education in general, and in Doane College in particular, was marked and abiding, and found expression in the meetings of the association from year to year.

PRESIDENT PERRY'S REPORTS

President Perry's reports on Doane College were a unique feature in former meetings of the association. They had the true ring in them, and many of them were classics. It is a decided loss to the association that it does not provide for their continuance. They could follow the reports of the Committee on Education, and the churches would be the gainer thereby.

President Perry's utterance on religion in our schools before the Fremont meeting in 1878 was timely and strong:

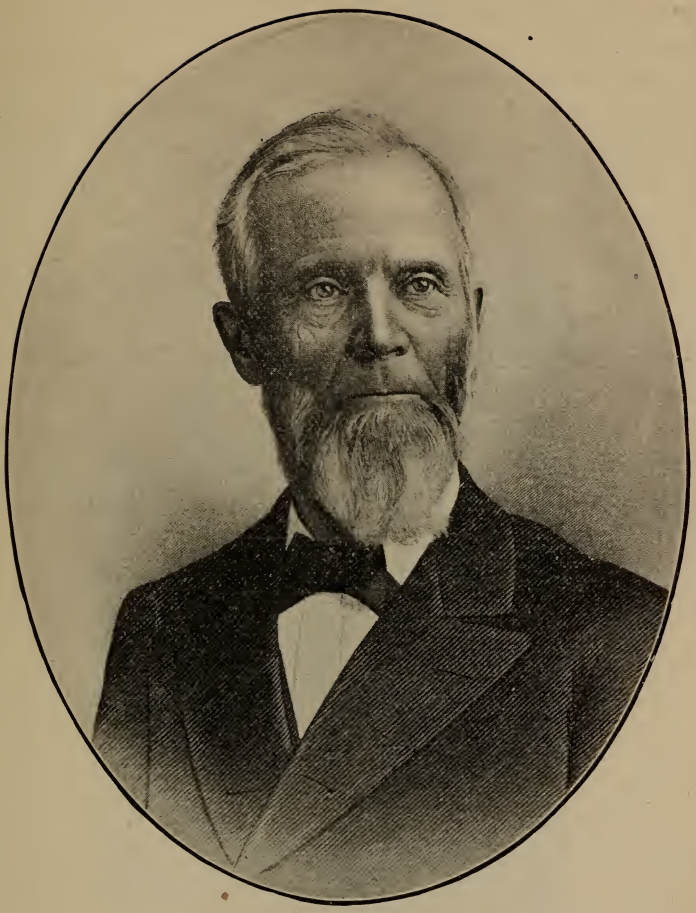
[11] Minutes, 1877, p. 8.
[12] Minutes, 1879, p. 13.

"There are special hardships involved in legislating the Bible out of the school. No other place is so treated. The president-elect of the United States is inaugurated with ceremonies which culminate as he presses his lips to the sacred volume; halls of legislation have their chaplain; civil tribunals administer the solemn oath; the lawyer knows that the Bible underlies Blackstone; the general understands that men who carry the New Testament in their vest pocket and drink in its spirit, like Cromwell's old Ironsides, make the best soldiers. But the great army of boys and girls, a mightier host than king or emperor can marshal, gathering in every town and school district, soon to join the ranks of those engaged in fighting the battle of life, standing in need of the same sanctions, warnings, and encouragements—these forsooth in the most plastic period of their lives must be far removed from Bible, oath, and chaplain.

"Even where free thought has not full sway religious influences are greatly diminished. It can not be denied that there is a strong tendency toward the divorce of religion and education in our public schools. How shall education be kept Christian becomes an important question. The ballot can not be relied upon, nor the secular press. The classes to be reached are largely inaccessible to preaching. The great remedy lies in the Christian college."[13]

"We all believe in the common school system, but how shall it be kept Christian? Maintain the Christian college; make the Christian college a success, and the light which shines from it will attract with more than magic power. From the higher institutions of learning go forth the teachers who are to shape and fashion the minds of the young people all over our great state. They who mould these young people determine the destinies of the next genera-

[13] Minutes, 1878, p. 19.



CHANCELLOR E. B. FAIRFIELD, D.D., LL.D.

Chancellor of the State University, prominent Congregational minister and author, formerly president of Hillsdale College, Michigan, and lieutenant governor of Michigan.

tion. . . It is of the utmost importance that they who teach others should first have been taught by the Great Teacher."[14]

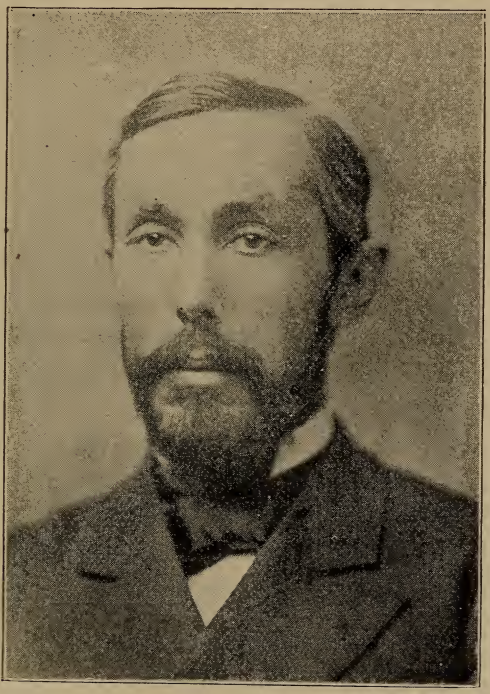
These strong words met the hearty approval of the churches, and it will be noted that Congregational Nebraska, in most hearty accord with Christian education, has a deep and growing interest in the public schools of the state from the primary school to the State University. It believes with President Perry that we need the Christian college for the sake of the *better moral influence* of all these schools, common school, high school, normal school, and State University. We need the Christian college for what it is, for what it is doing directly and indirectly, for what it may do in conserving the best interests of the state, and in counteracting the "godless" influence which here and there seeks to control public action in education and government.

[14] Minutes, 1879, p. 22.

III

EDUCATION IN THE STATE

We shall find in the endorsements of the State Association the general attitude of the churches toward education in the state.



IRVING J. MANATT, D.D., LL.D.

The steady progress of Doane College was a source of satisfaction. Merrill Hall has a companion in Gaylord Hall, fittingly named after Reuben Gaylord, whose widow expressed in substantial ways her sympathy and interest.

An observatory well adapted for practical use in due time appeared; a library building was added to the group; debts are paid; an endowment is being planned for, and the trustees are looking forward to a much larger and better equipment. In all these things the churches take a profound interest and help on in the work. But they can not forget that they are a part of a great state; and state interests have their claim. How shall they express themselves in reference to these? What is their relation thereto?

At the Beatrice meeting, 1885, Chancellor Manatt of the State University presented a minute bearing on this general matter, and it was adopted by the association. It is interesting in showing not only the attitude of the association toward education in the state, but is also a good illustration of some of the problems with which the state had to deal, and though somewhat lengthy it is worthy of record here:

"I. The entire education of the commonwealth is one common interest, to be administered with a single view to the highest intellectual and moral improvement of the whole people and the people as a whole.

"II. In order to its administration with economy and effectiveness, its promoters must act on the principle of cooperation rather than of competition.

"III. We recognize as constituting our system of education in Nebraska: (*a*) the common schools and the private elementary schools; (*b*) the public schools and the academies; (*c*) the University and the chartered colleges.

"IV. (*a*) We believe that in this system elementary education is for quantity abundantly provided for, while we urge the importance of improving its quality as a preparation for life, and particularly as a means of moral discipline. (*b*) We recognize as a weak point in this system the want of good secondary schools. While Massachusetts has nearly 300 high schools and academies, training 30,000 pupils,

from whose numbers five colleges are recruited, Nebraska has a smaller number of genuine preparatory schools than of colleges. We therefore urge the building up of good, honest high schools and academies throughout the state, at carefully chosen points, with an ultimate view to providing thorough preparation for college, as well as a sound English education, in at least one place in every county. (*c*) In the higher education we hold that concentration is the necessary law. The multiplication of colleges, out of all proportion to the provision for secondary and the demand for higher education, violates every principle of economy, and tends inevitably to the degradation of college standards and degrees. The fact that young Nebraska, with but a fraction of her sod turned over, has now three times as many colleges as old Connecticut, nine times as many as New Hampshire, must convince even the wayfaring man that it is high time to call a halt.

"V. In view of these principles, it is the sense of this association: (*a*) that the founding of new colleges is unwise and inexpedient; (*b*) that those now existing should be supported on their merits; (*c*) that the best interests of education would be promoted by such concert of action on the part of the University and the other colleges as to secure substantial uniformity in standards and degrees."[1]

Doubtless the association remembered its attitude and vote at this time when soon after it was called upon to decide whether it should support a second college in the state. Nor are we surprised that the next year, 1886, Chancellor Manatt, as visitor to the German Seminary at Crete, recommended that it should be affiliated with Doane College in the interests of economy and efficiency, having as much of the work as possible done in the college, and that the Com-

[1] Minutes, 1885, p. 11.

mittee on Education, Rev. Willard Scott, D.D., chairman, to whom the Chancellor's report had been referred, recommended that the report and suggestions be referred to a committee consisting of President Perry, Supt. George E. Albrecht, and Rev. Wm. Suess for such action as "in their united judgment may seem best."

The Committee on Education also recommended "that a committee be raised to consist of one representative from each of our educational institutions in the state, to be appointed by itself and the Chancellor of the State University, to consider the general educational interests of our denomination in Nebraska, and to report at the next meeting of the General Association."[2]

[2] Minutes, 1886, pp. 12, 18.

IV

THE COLLEGE QUESTION

The General Association in 1887 met in Lincoln, and in its sessions considered largely educational matters.

A new college knocked at its doors for recognition. Its origin may be briefly stated. With returning prosperity in 1880 the northern counties of Nebraska began to ask for an educational institution, and took steps to organize a second Congregational college. The Columbus Association was active in the movement. In its annual meeting, 1881, it decided to ask for bids for the location of "an institution of academy or seminary grade." Neligh, Antelope county, secured the institution. The articles of incorporation gave it the name of

GATES COLLEGE[1]

The institution was named in memory of former State Superintendent of Home Missions, Rev. H. N. Gates. The college came into legal existence September 29, 1881, but for the first four years it did only preparatory work, and was recognized by the association as doing academy work. The association was loath to recognize a second college, and in 1885, as we have seen, deemed the "founding of new colleges as unwise and inexpedient," and in 1886 a committee, formed of representatives from the educational institutions and local associations, together with the Chancellor of the State University, in accordance with the instruction of the association, took the whole matter under advisement

[1]For further account see Education in Nebraska, pp. 219-26. Our object is only to show the organization and place of Gates College in the development of Congregationalism in the state.

and presented a lengthy and in part divisive report before the association in Lincoln in 1887. This report was favorable to the academies, recommending the endowment of those already existing, and the planting and endowment of others "in wisely selected locations throughout the state"; it endorsed the German Theological Seminary at Crete. But on the number of colleges to be encouraged the report was divisive. A part of the committee consisting of H. Bross, Geo. E. Taylor, Wm. Suess, A. V. Rice, John Schaerer, and G. A. Gregory reported in favor of endorsing Gates College as a college, but deprecated "the further increase of the number in the state." The other members, consisting of W. P. Bennett, D. B. Perry, Willard Scott, George Hindley, C. H. Dye, Irving J. Manatt, and J. B. Parmalee, reported to recognize and endorse Gates College as a useful preparatory institution. "But it is the sense of this committee that its highest usefulness and the interest of our general educational work in the state will be best served by limiting its work in the main to its preparatory department."[2]

On the program of this meeting of the General Association we find such questions as these: "The need for a college in northern Nebraska," Prof. R. A. Harper of Gates College; "One college or two," Dr. Willard Scott. It is easy to conjecture that the interest in the general question was intense and growing.

The following years committees were appointed to visit, and reports were received from both Doane and Gates colleges, but it does not appear that there was any particular discussion of the college question until 1891 at the Fremont meeting, when the recognition of Gates College was given a special place on the program of the association, and the issue was squarely met in the discussion of the question,

[2] Minutes, 1887, pp. 39-41.

"Resolved, That the association endorse Gates College as a Congregational college."

Before the vote on the question "it was voted that, immediately upon announcement of the vote, the congregation rise and sing the doxology, 'Praise God from whom all blessings flow'"! "The resolution was defeated by a vote of 107 to 124." And "upon the announcement of the vote the members arose and united in singing the doxology."

Dr. J. T. Duryea of Omaha then introduced the following resolution, which was adopted:

"Resolved, That the association advise the trustees of Gates College to direct their efforts for the present to the development of the preparatory department, extending its course as far as the end of the sophomore year, and in case they decide to adopt this advice, that they be commended to the churches for aid."[3]

But the college question was by no means settled. It assumed the form of a relocation of the Congregational college and a union of Doane and Gates. Dr. Duryea offered the following, which was unanimously adopted:

"Whereas, In the course of the discussion of the endorsement of Gates College it was suggested that there might be a union effected between Doane College and Gates College;

"Resolved, That the whole matter of the policy of the churches of Nebraska in respect to its educational institutions be referred to a commission of nine members, selecting one from each local association, which shall report at the next meeting of the State Association."[4]

The Omaha meeting of 1892 will long be remembered for the discussion on the report of the educational commis-

[3] Minutes, 1891, pp. 12-14.
[4] Minutes, 1891, pp. 15, 16.

sion. The question of the proposed consolidation of the colleges was before the meeting. The excitement was intense, the discussion spirited, the appeals from the floor confusing to both moderator and people, and the confusion at times distracting. It is said that the devotional service which came in the midst of the heated discussion, and was led by Dr. S. Wright Butler, subdued the feeling, brought the members into a more normal condition of mind and heart, and made possible a course of action which was creditable to the association if not acceptable to all. The result was the creation of a new educational commission, consisting of Rev. A. A. Cressman, A. G. McGrew, M.D., Rev. F. C. Cochran, O. W. Needham, Rev. T. W. De Long, F. P. Wigton, Rev. Geo. S. Biscoe, V. S. Abraham, Rev. William Fritzemeier, John Asmus, Rev. L. Gregory, C. M. Root, Rev. F. L. Ferguson, Rev. G. J. Powell, Rev. W. H. Buss, William Fleming, Rev. George E. Taylor, and Prof. A. C. Hart, "whose duty it shall be to incorporate themselves into a board of trustees of one union Congregational college in Nebraska, as soon as they are definitely assured by the official boards of Doane and Gates colleges that all transferable assets of said institutions will be transferred to the new corporation, whose duty then shall be to take all possible action looking toward such consolidation, receive bids of donations, and report at the next annual meeting of the association."[5] This commission through its chairman, Rev. G. J. Powell, reported the following year—Beatrice, 1893—that "it was found impossible to accomplish anything in accordance with the resolution under which the commission was appointed."[6] Doane College did not see its way clear to surrender its charter and turn over its assets, amounting

[5] Minutes, 1892, pp. 10-16.
[6] Minutes, 1893, p. 47.

then to $200,000, to a new corporation, although Gates was favorable to the proposition.[7]

This ended the efforts to consolidate the two institutions. Other causes were operating to bring about an end to the controversy.

"In 1895 the trustees of Gates College, confronted with a grave financial deficit, voted to remove the college from Neligh to Norfolk, at which place they were promised a considerable gift in lands and moneys. To prevent this action the citizens of Neligh, including several trustees, invoked the aid of the courts. But the major part of the trustees, the president and part of the faculty, resigned and threw their support to a new institution at Norfolk, which they christened Norfolk College. The result was not the removal of Gates College, but the founding of a third college in competition with it. For about three years this division of forces continued. In 1898, in deference to the findings of a "committee of investigation" of representative Congregational clergymen from Iowa, Minnesota, Missouri, and Colorado, the institution at Norfolk closed its work, leaving the field to Gates College; but the long controversy had so far weakened its strength that Gates College was unable to maintain its position; and in the spring of 1899 it resigned its college charter and became an academy."[8]

The years of controversy were unfortunate; they hindered the real advance of educational work in the state. A divisive question unsettled the people, caused some to lose interest in Doane College, and prevented the college from doing its best work, because of meager equipment, at a time when it should have had the individual support of all the churches, and yet during all this time Doane was overcoming great difficulties, was doing splendid work, was

[7] Minutes, 1893, pp. 46, 47.

[8] Education in Nebraska, p. 223.

slowly increasing its assets, and paying its debts. It was securing an accredited standing among the colleges of the land, and the high merit of its work was recognized by the State University.

Members of the faculty, for the good work which they did, were called to other institutions—Prof. F. L. Kendall to Williams College; Prof. A. B. Show to Leland Stanford Junior University; Prof. G. D. Swezey to the University of Nebraska.[9]

When Professor Perry became President Perry in 1881, Doane College reported the following professorships: mental and moral philosophy, D. B. Perry; mathematics, Arthur B. Fairchild; natural sciences, Goodwin D. Swezey. And a year later there were added to these, chemistry, John S. Brown; German and French, Francis L. Kendall; Greek, Howard F. Doane. Besides these there were several instructors, but the college had not reached the eight full professorships which now are deemed necessary to secure recognition as a high grade college of front rank.

It, however, was making progress year by year, and the catalogue of 1904 gives a corps of professors and instructors of whom it is justly proud, men whose magnificent work would be even better if Doane College had the larger, and better material equipment which it is now seeking to secure, and which its growing number of students demands.

The following is the register of 1904:

DOANE COLLEGE, 1904–5

FACULTY AND INSTRUCTORS.—Rev. David Brainerd Perry, D.D. (Yale), President, Perry professor of mental philosophy and history; Arthur Babbitt Fairchild, A.B. (Berea), David Whitcomb professor of economics and ethics; John

[9] Historical Glimpses, p. 30.

Sewall Brown, A.M. (Bates), principal of academy and professor of ancient languages; Howard Freeman Doane, A.B. (Harvard), Boswell professor of Greek and Latin; Margaret Eleanor Thompson, S.B. (Doane), A.M. (University of Nebraska), professor of English literature and instructor in history of art; William Everett Jillson, A.M. (Brown), professor of German and French and instructor in elocution; Henry Hallock Hosford, A.M. (Western Reserve), professor of chemistry and instructor in physics and astronomy; Joseph Horace Powers, S.B. (University of Wisconsin), Ph.D. (Göttingen), Crete professor of biology; John Newton Bennett, A.B. (Doane), A.M. (University of Nebraska), professor of mathematics and assistant principal of academy; Hiram Gillespie, A.B. (University of Chicago), A.M. (Yale), acting professor of Greek and Latin; Mildred Ethel Vance, A.B. (Doane), principal of women's department and instructor in history and physical training; Laura Hulda Wild, A.B. (Smith), instructor in Biblical literature; Walter Guernsey Reynolds, diploma from Mansfield (Pennsylvania) State Normal Conservatory of Music, private pupil of M. Guilmant and Madame de Picciotto, Paris, musical director, singing, pianoforte, organ, theory; Jennie Chamberlain Hosford (Mrs.), A.B. (Smith), pianoforte; Robert Lithgow Dick, S.B. (Doane), private pupil of Miss Silence Dales and Gustav Menzendorf, violin and harmony; Sadie Davis Reynolds (Mrs.), S.B. (Lawrence University), instructor in art; John William Fuhrer, physical director for men; Oscar Tretonious Swanson, instructor in bookkeeping; George Roger La Rue, teacher of biology; Perry Clayton Swift, teacher of stenography; George Joshua Taylor, teacher of mathematics; Flora May Waldorf, teacher of physics; Henry William Wendland, teacher of mathematics.

Officers.—Hiram Gillespie, registrar; Joseph Horace Powers, secretary of faculty; William Everett Jillson, librarian; Mrs. Eliza Margaret Boehne, matron.

Committee on Scholarship Funds.—David Brainerd Perry, John Sewall Brown, Arthur Babbitt Fairchild.

Student Assistants.—William Everett Jillson, Jr., assistant in Whitin Library; Genevieve Krainek, assistant in Whitin Library; George Roger La Rue, weather bureau observer in charge of Boswell Observatory; Arthur Walton Medlar, assistant in treasurer's office; Alonzo Loudon Moon, assistant in Whitin Library; Ernest Clifford Potts, assistant in Whitin Library.

Congregational Nebraska in its educational work now concentrates its effort to the upbuilding of Doane College and the five academies which enter into its unique educational system—Crete, Franklin, Chadron, Gates, and Weeping Water; but it takes a profound interest in the public schools of the state, in its normal schools and State University, and rejoices in the Christian men and women called to service in these institutions. It would gladly see the whole state Christian in the highest and best sense of the term.

The present attitude of the churches to the educational work in the state is expressed in the report of the Committee on Education at the Hastings meeting of the association in 1900. The report was presented by the writer as chairman, was unanimously adopted, and is in part as follows:

"Your Committee on Christian Education desires in the beginning to express its belief in the great need of a clear understanding of what is involved in the use of the term 'Christian education.'

"1. It does not believe that the term has reference simply to an education received in a denominational or church school which may or may not be Christian.

"2. It does not believe that the term necessarily rules out an education which is received in our public schools, some of which are decidedly Christian in their influence, while others may be far from it.

"3. Neither does your committee believe that Christian education is all summed up in the chapel exercises, reading the Bible in school, and in devotional services of various kinds, valuable and helpful as these are in the development of Christian character. Indeed, these may be so conducted as to narrow rather than to enlarge the student's spiritual range of vision and limit the field of his spiritual activities.

"4. Your committee does believe that Christian education brings into harmonious relations and adjustment scientific and philosophical truth and the teachings of the Gospel of Christ.

"(1) It is just as easy to create a *sect* in scientific or philosophical teachings as it is in religious instruction. Christian education avoids both, but ever seeks to discover the *truth,* and then show that truth is not inconsistent with itself, but in the ultimate analysis is in perfect harmony in all its relations.

"(2) Christian education goes still further and emphasizes the *personal* relation of Him who is the embodiment and incarnation of truth with and to the individuals, so that the feeling of personal responsibility and accountability is established and maintained, and human conduct regulated by the teachings of the Scriptures.

"(3) It is evident, then, that the determining agent in making evident the character of a school is the *teacher himself.* Are the teachers in our schools men and women of broad culture, sterling integrity of character, possessed of the true Christian spirit, who have the ability to show that the truths which they are called to teach harmonize with the religion whose center and life is Christ himself, who

comes into personal relation to those whose eyes and hearts are opened to the reception of all truth as it is made known to them? With rare exceptions we believe they are. We also believe that the greatest care should be exercised in the selection of such teachers.

"5. Your committee still further believes that in establishing and maintaining the Christian school and academy the *location* should be such as to make imperative the demand for the Christian school in that place.

"(1) What are the elements which enter into this demand? (*a*) The inefficiency of the public schools to do the necessary work, due to a lack of equipment, mental, moral, and material. (*b*) The failure of the public schools to maintain *Christian* instruction in accordance with the above interpretation. (*c*) Inability on the part of the public schools to afford thorough preparation for our colleges or universities should be deemed sufficient reason for the establishment of a first-class secondary school in the destitute region.

"6. Your committee is also convinced that the determination to maintain, for the present at least, only one denominational college in the state is eminently wise, and that earnest efforts should be made to increase the endowment and enlarge the field of operation of that institution which is already the pride of the state and whose superior work is its best recommendation to the citizens of Nebraska, viz., Doane College of Crete. Doane College and Academy are seeking to afford opportunities for the best instruction in college work, and, through the application of modern methods, to bring out the best thought of the student in the development of the symmetrical education, which is not only literary, scientific, and philosophical, but decidedly *Christian*. Through personal visitation and examination of work done, your committee is assured that Doane College has an able

faculty whose instruction is limited only by the equipment of the institution, and that the enlargement of its work must be preceded by the enlargement of its endowment. In a commonwealth whose State University has entering into it such a large measure of Christian influence as we are glad to see in our state university, a denominational college, to hold its own in educational competition, must be able to give the very best service in laboratory and class room, together with a *personal* influence which may be lacking in the larger universities. It is right here that the small college has a distinct and unique field of usefulness. It is not so much that the student in the large university does not come into personal contact with the head professors as it is that he is liable, in the course of his university life, to come under the influence of some one or more teachers of agnostic trend of thought who unsettle the Christian belief of those whom they may influence. In this respect the Christian college holds a preeminent position of influence for good, as it is the business and aim of its trustees to keep in its faculties only men of positive Christian faith as well as of sound learning with ability to teach. It is not always easy to do this in a state institution where political and other reasons may influence, to a greater or less degree, the action of its regents. But in all these institutions their influence will be determined by the character of the teachers and the spirit of the student body which is *in part* determined by the general influence of the faculties.

"The demand, then, for a Christian college of broad culture, large equipment, modern methods of instruction, positive Christian character, where students of small means may *receive the very best instruction at moderate cost,* will continue and grow more imperative with passing years. We believe that Doane College has such possibilities, and that it is for the Congregationalists of Nebraska to say how

largely these possibilities shall be realized. In order to realize them, Doane College must have a material equipment second to no college in the West.

"7. It is not the aim of this report to enter largely into the individual needs of our different institutions. These are presented in the special printed and other reports at hand. Nor is it in the province of this committee to apply the principles of Christian education to these different institutions. They are applying them themselves, and are their own best exponents of their right to be and their right to ask a generous support. But your committee does feel convinced that, if these institutions of Christian learning are to have a healthful, vigorous development it must be through the generosity of Congregationalists in Nebraska. One college and five academies looking for financial support and for students among two hundred churches, a large number of which are on the home missionary list, is a *heroic test of faith!* It is not to be wondered at that these institutions afford examples of painful self-sacrifice and self-denial.

"It is evident that the growth of these institutions will depend largely upon the growth of Congregationalism in the state. The enlargement of the work of our Home Missionary Society will enlarge the foundation for their greater prosperity.

"The growth of our churches must precede the growth of our educational institutions, or churches and institutions will enter upon a period of arrested development. 'The denomination which educates' is the denomination which *evangelizes that it may educate.* The churches must be the base of our educational pyramid and furnish the power which generates the light streaming from its apex through college and academy, a light to the world, or that light will be flickering and uncertain, and leave us in total darkness when electrical storms of agnosticism, infidelity, and pessimism

are upon us. For the sake of Christian education in Nebraska, increase the Congregational forces in the state. And, for the sake of an enlightened Congregationalism, enlarge the equipment and increase the efficiency of our Christian institutions of learning.

"M. A. BULLOCK,
"L. A. TURNER,
"J. H. BEITEL,
"Committee on Education."[10]

[10] Minutes, 1900, pp. 50-54.

V

CONGREGATIONAL ACADEMIES IN NEBRASKA

At the request of the writer the Rev. G. W. Mitchell, for ten years pastor at Franklin, chairman of "The Academy Endowment Fund," prepared the following statement of the academies which enter into our educational system. As Mr. Mitchell is thoroughly acquainted with the work and needs of the academies, no one is better qualified than is he to give this brief resumé of the Congregational academies in Nebraska:

"Doane College is the center of a Congregational educational system in Nebraska that has, in addition to Crete Academy, its own preparatory department, four outside academies, which stand to it in the relation of feeders, though there is no organic connection.

"These academies are at Chadron, in the far northwest corner of the state, at Franklin, in the southwest, at Neligh (Gates Academy), in the northeast, and Weeping Water in the southeast. The total student enrolment in this system, in the year 1903–4, was 768, of whom 555 were in the four 'corner' academies.

"Franklin and Gates academies were established in 1881, soon after the homesteaders settled the new country. At Franklin, in 1880, four or five men, members of the little home missionary Congregational church, used to gather frequently at the home of one or another of them, and talk and plan and pray for their children and the welfare of the new country. They agreed at last that a Christian academy would be the best contribution they could make to the new region in which they had located.

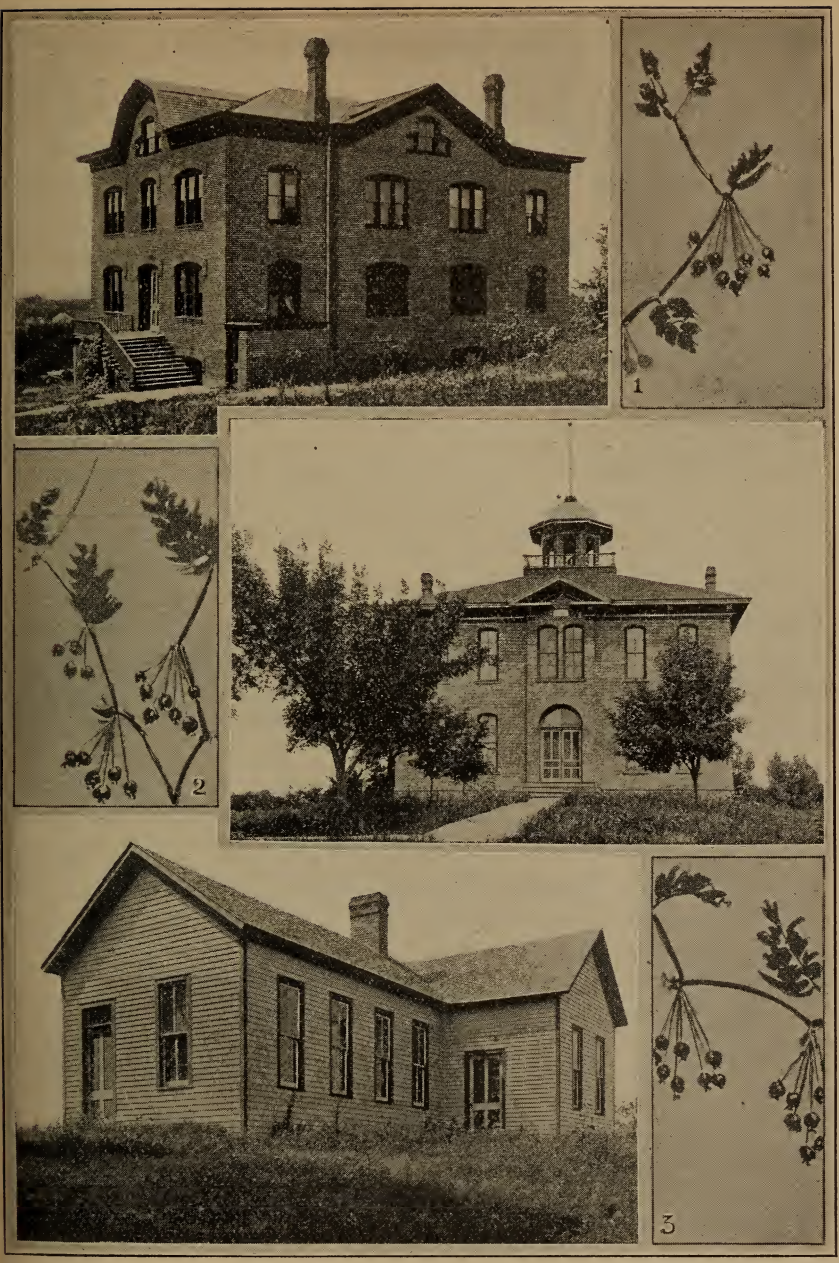
FRANKLIN ACADEMY, FRANKLIN, NEBRASKA

"This *mutatis mutandis* might be stated as the origin and motive of each of the other three academies. Franklin Academy has three good buildings set in a campus of ten acres with an athletic field of five acres adjoining. The first principal was Rev. W. S. Hampton, who for five years did a splendid work in organizing and laying foundations. Prof. Alexis C. Hart, principal since 1888, the Nestor among academy people in Nebraska, has made Franklin Academy the foremost Christian academy in the West.

"Gates Academy, the predecessor and successor of Gates College, at Neligh, was opened in September, 1882. In 1886 college work was begun; in 1899 the college charter was given up, and the institution continued as an academy. It has two substantial brick buildings, a library of 5,000 volumes, well equipped laboratories, and in 1903–4 enrolled 171 students.

"Weeping Water Academy was started in 1885 in the hearts of a few Christian people who wanted their own boys and girls to prepare for college. The students have come from many counties in southeast Nebraska, and an unusually large per cent of them have gone on to college. Its home has been the old church meeting-house. The first new permanent building, Hindley Cottage, a dormitory for young women, is now completed at a cost of $9,000.

"Chadron Academy was established in 1888. In 1890 a fine brick building was erected which, two years later, was totally destroyed by fire. School continued without a day's delay, and a new brick building was soon erected. Chadron Academy has a contributory territory of not less than 35,000 square miles, a region of vast cattle ranges, isolated ranch homes, and scattered farms. It is just the place for a Christian academy, and has well fulfilled the ideal and purpose of its founders.



GATES ACADEMY, NELIGH, NEBRASKA

1—Girls' dormitory. 2—Main building. 3—Laboratory,

"Not less than 5,000 different students have attended these four academies, about 500 of whom have completed the full three-years courses, and 400 of them prepared for college.

"January 1, 1902, a committee of five was organized to help the academies secure funds to pay off all debts, provide for current expenses, and raise a permanent endowment fund of $100,000. June 30, 1904, the committee reported:

Cash received	$58,300 00
Pledges still unpaid	5,170 00
Making a total of	$63,470 00

"The cash received, $58,300, was enough to pay all expenses of the four academies for the two and one-half years, covered by the canvass, and leave a surplus of about $13,000 for debts, endowments, and new buildings, besides the $5,000 of pledges still unpaid."

VI

A COMPARATIVE STUDY

The question is sometimes asked, Would it not be better to have all our Congregational schools located in one place? Would we not administer the schools for less money, and reach just as many students?

The M. E. Church in Nebraska, which numbers some 55,000 members to our 16,000, has all its educational work centered in one institution, the Nebraska Wesleyan University at University Place. This gives a good opportunity to compare the two systems. Naturally we should expect a much larger number of students in the Methodist institution because the Methodist membership in the state is more than three times as large as the Congregational. The following study will be of interest:

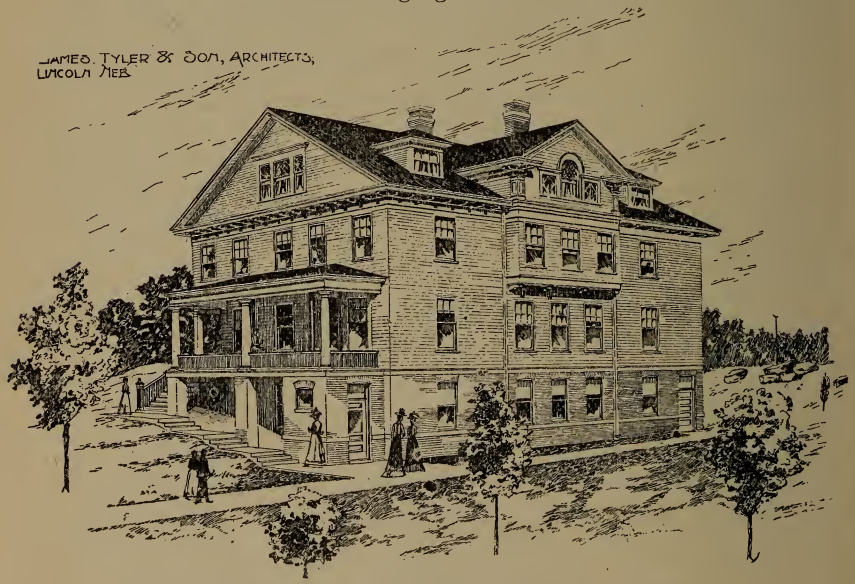
Students graduating in 1904 from—

Weeping Water academy
- (1) In college preparatory..... 7
- (2) Commercial ....
- (3) Music ....

Gates Academy
- (1) In college preparatory..... 5
- (2) Commercial ....
- (3) Music ....

Chadron Academy
- (1) In college preparatory 4
- (2) Commercial 9
- (3) Normal 2
- (4) Music ....

MAIN BUILDING WEEPING WATER ACADEMY, WEEPING WATER
Old First Congregational Church



HINDLEY COTTAGE, WEEPING WATER ACADEMY

Franklin Academy
(1) In college preparatory 8
(2) Commercial 4
(3) Music 12
Crete Academy
(1) In college preparatory 10
Total preparatory graduates from academies..... 34
Number normal graduates 2

Total. 36
Preparatory graduates Nebraska Wesleyan University—
Academy 16
Normal 59
Music 3

The normal students in Wesleyan University have from two to three years' work in college courses, so that they can hardly be classed as academy preparatory or college students. They are normal students.

Number of students graduating from Doane college in 1904 19
Number of Doane alumni.....219
Number graduating from Wesleyan University in 1904.. 16
Number of Wesleyan alumni.....203

College preparatory students in—
Weeping Water Academy 37
Gates Academy 35
Chadron Academy 28
Franklin Academy 51
Crete Academy 55

Total in Congregational schools.....206
College preparatory students in Nebraska Wesleyan University 186

Chadron Academy

By college preparatory we mean those who, upon graduation, are entitled to enter the college or university.

Enrolment in—

Weeping Water Academy	69
Gates Academy	171
Chadron Academy	149
Franklin Academy	181
Doane College and Crete Academy	180
Total number students in Congregational schools	750
Students in Nebraska Wesleyan University in all departments including summer school	803
Total number for school year	710

Total expenses of schools for 1903–4—

Weeping Water Academy	$ 3,239 00
Gates Academy	3,586 00
Chadron Academy	4,800 00
Franklin Academy	7,150 00
Doane College and Crete Academy	21,850 00
Total for Congregational schools	$40,625 00
Nebraska Wesleyan University	$33,464 11

This enumeration does not include moneys for new buildings, which should be classified as *special,* and will vary from time to time in each institution.

Wesleyan spent last year for conservatory of music $10,261.97; for greenhouse, gymnasium, etc., $2,518.71.

Weeping Water spent for new building, a dormitory for girls, $9,000.

Total number of teachers employed in—	
Weeping Water Academy	5
Gates Academy	5
Chadron Academy	6
Franklin Academy	8
Doane College	18
Total number in Congregational schools	42
Number of teachers in Nebraska Wesleyan University	38
Estimated cost or value of buildings and grounds—	
Weeping Water Academy	$ 12,430 00
Gates Academy	17,536 00
Chadron Academy	12,800 00
Franklin Academy	20,000 00
Doane College including Crete Academy	116,500 00
Total cost or value of Nebraska Congregational schools	$179,266 00
Estimated cost or value of Nebraska Wesleyan University Methodist-Episcopal	$175,000 00
Indebtedness—	
Doane College	$2,300 00
Wesleyan University	.....

In this study the reader is asked to draw his own conclusions as to the advantages of either system. This will not be difficult to do. He can easily see which thus far reaches the larger number of students and which costs the more money per year. The two systems have been in existence side by side now for several years, and this study for the year 1903–4 may fairly be taken as representing the comparative merits in the educational work of both denominations.

VII

SANTEE NORMAL TRAINING SCHOOL

The Indian school at Santee, while not supported directly by the Congregational churches in Nebraska, is a part of the educational work in the state. The school was founded in 1870 by the American Board, but in the readjustment of our missionary work it was later on transferred to the American Missionary Association.

Situated in the northeast corner of Nebraska it is well located to accommodate the Indians of the Northwest. The principal of the school is the well-known Rev. A. L. Riggs, D.D.

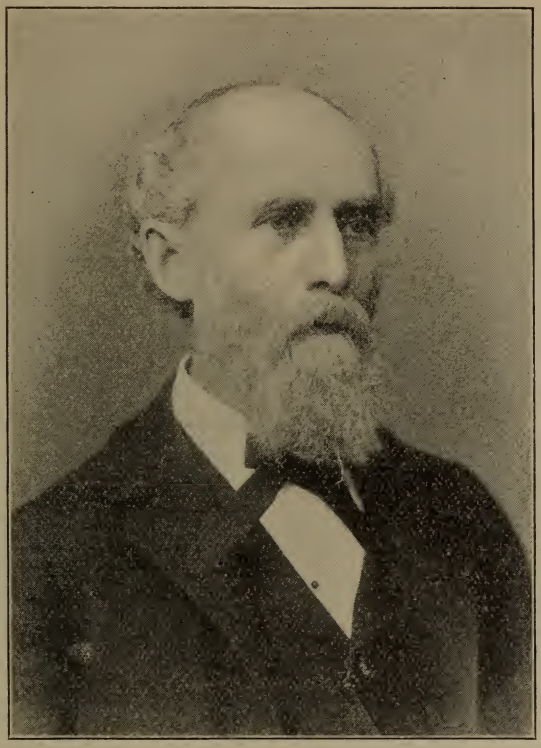
Santee is neither a college nor academy, but, as its name signifies, is a normal training school. Prof. F. B. Riggs, M.A., the assistant principal, has given a concise account of the object of the school in these words:

"The fundamental purpose of Santee is the preparation of Indian young men and women for missionary and educational leadership among their own people. Active Christians and working churches are the result of Christian education.

"Government schools do not and can not provide adequate preparation for the missionary teachers, preachers, and other Christian leaders that are needed. Santee does not conflict with, compete with, or parallel the work of the government schools or any other schools. . . . Home life is recognized as a potent educational means, and Santee dormitories are accordingly small and numerous, each in charge of a Christian lady who appreciates the responsibilities of mothering her flock. . . . In the academic work the peda-

SANTEE NORMAL INDIAN TRAINING SCHOOL

gogical developments at Santee are not only abreast of the times, but often advance into originality. The course of study is essentially unique. The secondary value of 'form study,' such as language and mathematics, is recognized,



REV. A. L. RIGGS, D.D.

and the 'real studies,' or 'thought studies,' as history or the humanities, and the sciences, are made the basis of all 'form study' teaching.

"The order, relative value, and most advantageous use of studies is made a constant pedagogical and psychological

HIGH SCHOOL PUPILS, SANTEE INDIAN TRAINING SCHOOL

GROUP OF OMAHA INDIANS IN NATIVE DRESS

1. Chief Yellow-Smoke 2. Julius Meyer, Interpreter

study at Santee. . . Industrial training occupies half of every pupil's school day.

"Besides the domestic training that the pupils incidentally receive in the care of their rooms, houses, and clothes—both boys and girls—the school, cooking school, shop, and farm give them more systematic instruction planned to fit the possibilities of their home conditions. Santee pupils are taught to make good bread, and to prepare plain, nourishing food economically, and from such materials as they have at home, or should be able to have.

"The students are practiced in the essentials of stock raising and general farming. And in laboratory they have experimental demonstration of the more important theories of agriculture.

"With the mechanical arts the object is not trade training, but 'manu-mental' instruction, development of the mind and character through the hand and body. Blacksmithing, carpentering, printing are used for their mental and ethical value, a means to all-around development."[1]

The school also has an extension course with lectures by Santee teachers. Special classes are formed for adults who have had none or but few educational advantages. These are called "adult primaries."

In 1903 there were 230 students catalogued, of whom 123 were in the correspondence school, 8 in the high school, 51 in the intermediate, including from the fourth to the seventh grades, 7 in the adult-primary, 40 in the primary, 18 in instrumental music, and 1 unclassified. The music scholars are included in the other grades.

Looking at the bright and intelligent faces of the high school pupils one can hardly realize that these are the children of "wild Indians." They illustrate what Christian training can do and is doing for the Indian races.

[1] Santee Normal Training School, by F. B. Riggs.

In Santee there are representatives from different tribes including the Santee, Winnebago, Navajo, Sioux, and other tribes, but in Christ Jesus they are all one.

Says Prof. Riggs: "During thirty-four years of Santee's history there have been great changes in the condition of all the Indians of the Northwest. Christianity has been the only power that has transformed barbarism into the beginnings of civilization."

The Santee pupils, with scarcely an exception, are or become while in school Christians and church members. And in answer to the question: "Does an Indian on returning from school relapse to the heathen ways of his people?" Prof. Riggs answers, *"No, never if he has become a genuine Christian."*

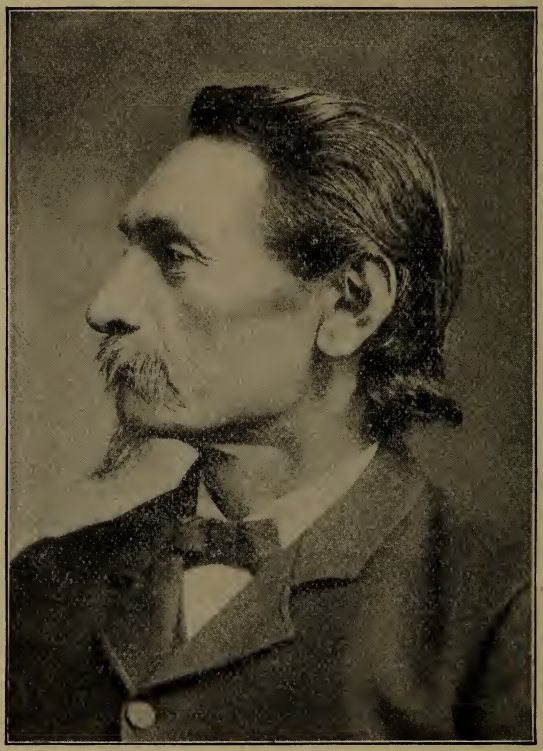
There are eighteen teachers and helpers in the Santee school, and the work which they are doing for the up-lift and Christian civilization of the Indian tribes can never be told by statistics, nor by a superficial study of the work done. It is only they who watch the progress of these Indian boys and girls as they go through the years of study in Santee, and then out among their people as leaders and helpers, who are competent to judge of the character of the work done in the school, and the transformation of the Indian into a Christian and honored member of society. And they have but one report to make, and that is that the Santee Normal Training School is an institution of untold blessings to the Indians of the Northwest.

Into this Indian mission work the Riggs family have put their lives. "Dr. A. L. Riggs was born in the work," his father being a missionary among the Sioux in 1857, and his son is following in his steps. They have made Santee largely what it is, and are the inspiration of its growing work.

This brief outline of Santee would be incomplete without a sketch of that remarkable Indian preacher, pastor, and missionary, Artemas Ehnamani.

ARTEMAS EHNAMANI

Much of the information for the following sketch of the life of this noted Indian minister has been received from



REV. ARTEMAS EHNAMANI

leaflets and personal letters from Rev. A. L. Riggs, D.D., of Santee, who more than any one else is conversant with the facts of his life.

Artemas Ehnamani was born at Red Wing, Minnesota, in 1825. His boyhood days were passed along the banks of the Mississippi river. As a young man he was tall, attractive, a lover of the chase, and ready for the war path, especially when opportunity came to strike a blow against the Chippewas, the enemies of his people. He also won for his bride the maiden of his choice, the most beautiful one in the tribe, and in this contest he had many noted rivals from the young men of renown.

While yet in the prime of life he and his tribe ceded their ancestral homesteads along the Mississippi and moved on to the Sioux reservation on the Minnesota river.

Ehnamani was a participant in the Sioux outbreak of 1862, and with the other leaders was captured, imprisoned at Mankato, Minnesota, and Davenport, Iowa, and condemned to death.

While in prison he was converted, and became a devoted Christian, and was eventually pardoned by President Lincoln.

His one book was the Dakota Bible, and the prison was his school.

When he and the others were released from prison, they found that their families had been removed to Northeastern Nebraska on the banks of the Missouri River.

Ehnamani was soon chosen one of the preachers and pastors in the reorganized church. He served Pilgrim Congregational church as pastor for thirty-five years and was translated on the eve of Easter Day, 1902. His wife also became a Christian, and in many ways a helper in his work. Ehnamani was an out-and-out Christian; his faith was genuine, his experience real. He rejoiced in Christian fellowship, and believed strongly in the brotherhood of the church. He was a successful leader, tender, compassionate, a man of wisdom and rare executive ability. He was a veri-

table missionary superintendent among the Indian workers of his day, and yet was as humbly amenable to the discipline of the church as any other member.

Dr. Riggs says that he "very humbly and courteously accepted the investigation and reproof of the Board of Elders when he was accused of having fired off a gun to kill the spirits causing the sickness of his wife. The truth was that he was humoring the whim of his wife, made childish and half demented by her sickness."

His message to his people was that of the Risen Savior and Lord.

He often made trips among the wild tribes of the Sioux and Dakotas as a Gospel missionary. He was licensed to preach in 1866, and in 1867 was ordained pastor of Pilgrim Church at Santee agency and held that position until his death in 1902.

On account of railroad facilities Santee affiliated with the South Dakota Congregational churches more than with the Nebraska churches with which it is connected. However, from time to time Pastor Ehnamani attended the State Association of Nebraska, an interested spectator of its proceedings, and one of its principal speakers, though speaking through an interpreter.

He has the distinction of serving a Congregational church as pastor longer than any other minister in the state.

Ehnamani's second son, Rev. Francis Frazier, is pastor of Pilgrim Church which his father served so many years.

The eldest son, Albert Frazier, preaches to the Bazile Creek Church, Santee reserve, some ten miles away from Santee, but he has not yet (January, 1905) been ordained

And so the work of Santee, under the efficient leadership of the Riggs family, goes on, the Indian pastor's son following in the footsteps of his father, and the noted missionary's son trained to the work from infancy, a leader among men,

a scholar and teacher of that *science* which makes for perfect manhood.

Santee mission was under the American Board from 1866 to 1882, when it was transferred to the A. M. A.

The following missionaries have been in commission:

Rev. John P. Williamson, D.D., Mrs. Sarah F. Williamson, 1866 to 1870.

Mr. Edward R. Pond, Mrs. Mary F. Pond, 1866 to 1871.

Rev. A. L. Riggs, D.D., Mrs. Mary B. Riggs, 1870 to 1882 and since 1882 under the A. M. A.

PART III

TABLES

TABLES

The following tables furnish many items of interest to the churches. Rev. J. E. Storm prepared the tables containing an alphabetical list of all ministers who have served the Nebraska churches, the delegates to the National Council, the names of disbanded churches. Mrs. J. E. Storm prepared Table VIII, giving pastorates in living churches. The South Platte and Lincoln Land Companies furnished the tables which bear their names. The Secretaries of the American Board sent the list of Nebraskans on the foreign field. The table showing the sessions of the General Association has been revised with great care from the manuscript minutes of the association, and will show quite a variation from the table in recent printed minutes of the association.

SESSIONS OF THE GENERAL ASSOCIATION

The General Association was organized in Omaha, August 8, 1857, Rev. I. E. Heaton temporary moderator, E. H. Barnard temporary clerk. At this meeting Rev. R. Gaylord was elected moderator, and Rev. I. E. Heaton stated clerk. It was voted that the "First annual meeting of this association be held at Fremont on the last day of October next at 7:00 P.M." (Ms. Minutes, p. 4.). Taking the Fremont meeting as the *first* annual meeting, the sessions of the General Association are as follows:

I

ANNUAL MEETINGS

YEAR	PLACE	MODERATOR	PREACHER	CLERK
1857	Fremont.....	R. Gaylord.....	R. Gaylord.....	I. Gibson, pro tem.
1858	Calhoun.....	I E. Heaton....	R. Gaylord.....	E.B.Hurlbut
1859	Omaha.....	E. B. Hurlbut..	I. E. Heaton....	R Gaylord
1860	Fremont.....	R. Gaylord.....	E. B. Hurlbut..	I. E. Heaton
1861	Fontanelle...	I. E. Heaton....	R. Gaylord.....	E.B.Hurlbut
1862	Omaha.....	R. Gaylord.....	I. E. Heaton....	E B.Hurlbut
1863	Elkhorn	I. E. Heaton....	R. Gaylord.....	E.B.Hurlbut
1864	Neb. City....	R. Gaylord.....	I. E. Heaton ...	E.B.Hurlbut
1865	Fremont.....	L. H. Jones.....	R. Gaylord.....	E.B.Hurlbut
1866	Fontanelle...	W. W. Rose....	L. H. Jones	C. G. Bisbee
1867	Weep'g W'ter	E. B Hurlbut..	W. W. Rose...	C. G. Bisbee
1868	Omaha.....	R. Foster.....	E. B. Hurlbut..	C. G. Bisbee
1869	Fremont.....	Chas. Little.....	R. Foster.....	C. G. Bisbee
1870	Camp Creek .	Fred Alley.....	Chas. Little.....	J. B. Chase
1871	Lincoln	Amos Dresser...	Fred Alley.....	J B. Chase
1872	Omaha.....	J. J. A. T. Dixon	Amos Dresser...	J. B. Chase
1873	Weep'g W'ter	S. R. Dimmock.	A. F. Sherrill...	J. B. Chase
1874	Lincoln	A. F. Sherill....	H. M. Storrs, DD	H. Bross
1875	Omaha	Col. C. Mathewson....	W. Barrows, DD	H. Bross
1876	Kearney.....	Lewis Gregory..	E. B. Fairfield..	H. Bross
1877	Crete	Amos Dresser...	S. J. Humphrey.	H. Bross
1878	Fremont.....	Lewis Gregory..	Amos Dresser...	H. Bross
1879	Lincoln	J. A. Reed.....	.....	H. Bross
1880	Hastings	H. C. Abernethy	G. W. Wainwright....	H. Bross
1881	Blair	H. N. Gates	C. W. Merrill...	H. Bross
1882	Omaha.....	Lewis Gregory..	W. M. Barrows..	H. Bross
1883	York.....	A. F. Sherrill...	.....	H. Bross
1884	Norfolk.....	C.W. Merrill.. / Willard Scott..	..... /	H. Bross
1885	Beatrice.....	E. H. Ashmun..	Willard Scott...	H. Bross
1886	Fremont.....	W. S. Hampton.	.....	H. Bross
1887	Lincoln	Loren F. Berry..	John L. Maile ..	H. Bross
1888	Kearney	Col. S. S. Cotton.	J. J. Parker.....	H. Bross
1889	Ashland.....	J. L. Maile	A. R. Thain	H. Bross
1890	Norfolk	John Askin.....	J. T. Duryea....	H. Bross
1891	Fremont.....	A. R. Thain	E. A. Leeper ...	H. Bross
1892	Omaha.....	J. J. Parker.....	Lewis Gregory..	H. Bross
1893	Beatrice.....	A. C. Hart.....	S. W. Butler ...	H. Bross
1894	Neligh	J. E. Brereton ..	R. T. Cross.....	H. Bross
1895	Crete.....	G. W. Mitchell..	C. S. Harrison..	F. C. Taylor
1896	Harvard.....	A. E. Ricker ...	F. A. Warfield..	F. C. Taylor
1897	York.....	John Doane.....	S. I. Hanford...	F. C. Taylor
1898	David City...	A. J. Rogers....	.....	F. C. Taylor
1899	Holdrege	A. A. Cressman.	J. F. Bacon.....	F. C. Taylor
1900	Hastings	R. T. Cross.....	H. C. Herring ..	F. C. Taylor
1901	Norfolk	W. J. Turner....	John Doane	F. C. Taylor
1902	Weep'g W'ter	Geo. E. Taylor..	C. D. Gearhart..	F. C. Taylor
1903	Geneva.....	S. I. Hanford...	Geo. W. Crofts..	F. C. Taylor
1904	Lincoln	A. B. Fairchild..	Geo. A. Munro .	F. C. Taylor

II

SUPERINTENDENTS OF MISSIONS IN NEBRASKA

Gaylord, Rev. Reuben—1867–1870.
Merrill, Rev. O. W.—1870–1874.
Gates, Rev. H. N.—1874–1880.
Merrill, Rev. C. W.—1880–October 1884.
Maile, Rev. J. L.—1884–1889.
Bross, D.D., Rev. H.—1890–

III

CORPORATE MEMBERS OF THE A. B. C. F. M.

YEAR WHEN ELECTED.

1892—John E. Tuttle, D.D., Lincoln.
1894—Col. S. Storrs Cotton, Norfolk.
1894—Motier A. Bullock, D.D., Lincoln.
1895—Rev. Lewis Gregory, Lincoln.
1905—Pres. D. B. Perry, D.D., Crete.

IV.

The following list of Nebraskans in the foreign field was furnished by the secretaries of the board at Boston:

SAILED	NAME	BIRTHPLACE	NEBRASKA RESIDENCE	MISSION
1876	Miss Priscilla Nicholson	Wisconsin	Lincoln	Eastern Turkey
1887	Miss Mary Ellen Wainwright	Illinois	Blair	Japan
1881	Miss Mary Ellen Brooks	Illinois	Omaha	Eastern Turkey
1881	Rev. Justin E. Abbott	New Hampshire.	Steele City	Marathi / Western India
1881	Mr. Wm. W. Peet	Massachusetts	Omaha	Western Turkey
1881	Mrs. Martha H. (Cartlidge) Peet	New York	Lincoln	Western Turkey
1890	Mrs. Lillian (Mathews) Lay	Wisconsin	Blyville	Marathi
1894	Frank A. Waples, M. D	Louisiana	Santee Agency	Northern China
1894	Mrs. Cora I. (Riggs) Waples	Wisconsin	Santee Agency	Northern China
1889	Miss Anstice Abbott	India	Steele City	Marathi
1898	Miss Minnie M. Borts	Irvington, Neb.	Irvington	Foochow
1897	Miss Cora McCandlish	Illinois	Arlington	Japan
1901	Miss Stella N. Loughridge	Iowa	Lincoln	Western Turkey
1901	Mrs. Tacy A. (Wilkinson) Atkinson	California	Salem	Eastern Turkey
1902	Dr. Francis F. Tucker	Mas achusetts	Lincoln	Northern China
1902	Mrs. Emma J. (Boose) Tucker	Pennsylvania	Falls City	Northern China
1904	Mrs. Minnie B. (Case) Ellis	Nebraska		Northern China

V

DELEGATES FROM THE STATE ASSOCIATION TO THE NATIONAL COUNCIL

The year of election is given.

1882—Merrill, Rev. C. W.
Burnham, Leavitt, Esq.
1888—Berry, Rev. L. F.
Kilner, J. C., Esq.
1891—Bross, Rev. H.
Barnard, E. H.
1894—Hart, Prof. A. C.
1894—Gregory, Rev. Lewis.
1897—Taylor, Prof. F. C.
Hanford, Rev. S. I.
1900—Herring, Rev. H. C.
Ricker, Rev. A. E.
1903—Hampton, Rev. W. S.
Bullock, Rev. M. A.
Selleck, W. A., Esq.

DELEGATES TO NATIONAL COUNCIL FROM BLUE VALLEY ASSOCIATION

1889—Wannamaker, Rev. H. S.
Baker, Rev. E. H.
1892—Bennett, Rev. W. P.
Hanford, Rev. S. I.
Storm, Rev. J. E.
1895—Cressman, Rev. E.
Rose, Rev. L. P.
1898—Perry, Pres. D. B.
1898—Stewart, Rev. J. D.
Cressman, Rev. A. A.
1901—Cressman, Rev. A. A.
Beaver, Rev. C. H.
Harrison, Rev. C. S.
1904—Hunt, Rev. T. C.
Cowan, Rev. J. W.
Smith, Mr. C. C.

DELEGATES TO NATIONAL COUNCIL FROM COLUMBUS ASSOCIATION

1874—Dresser, Rev. Amos
Elliott, Rev. J. E.
1877—Reed, Rev. Julius
Mathewson, Col. C.
1880—Reed, Rev. J. A.
Biscoe, Rev. G. S.
Tiffany, Mr. F. B.
1883—Eastman, Rev. W. H.

1883—Lee, Mr. C. H.
1886—Cressman, Rev. A. A.
Lewis, Mr. Hiram
1889—Tasker, Rev. J. O.
1892—Doane, Rev. John
1895—Peas, Rev. F. W.
Needham, Mrs. O. M.
1898—Batty, Rev. G. J.
1901—Appleton, Rev. F. G.
Price, Mr. John A.
1904—Munro, Rev. G. A.

DELEGATES TO THE NATIONAL COUNCIL FROM ELKHORN VALLEY ASSOCIATION

1895—Parker, Rev. J. J.
Ellis, Rev. J. F.
Clark, Mr. Geo. E.
1898—Bacon, Rev. J. F.
Copeland, Mr. Geo.
1901—No record.
1904—Schroder, Rev. G. W.
Kokjer, Rev. J. M.
Parker, Rev. J. J.

DELEGATES TO NATIONAL COUNCIL FROM FRONTIER ASSOCIATION

1892—Hampton, Rev. W. S.
1895—No record.
1898—No record.
1901—Axtell, Rev. A. G.
1904—No record.

DELEGATES TO NATIONAL COUNCIL FROM LINCOLN ASSOCIATION

1877—Chase, Rev. J. B.
Lee, Dea. Geo. F.
1880—Leavitt, Rev. W. M.
Peet, Mr. W. W.
1883—Gregory, Rev. Lewis
Post, Dea. E.
1886—Ashmun, Rev. E. H.
Bellows, Mr. Fred
1889—Gregory, Rev. Lewis
Leavitt, Mr. T. H.
1892—Enlow, Rev. C. E.
Bell, Mr. W. Q.
1895—Bell, Mr. J. W.
Bell, Mr. W. Q.
1898—Stevens, Dr. J. F.
1901—Manss, Rev. W. H.
Crofts, Rev. G. W.
1904—Hanford, Rev. S. I.
Taylor, Principal F. C.

DELEGATES TO NATIONAL COUNCIL FROM OMAHA ASSOCIATION

1874—Gaylord, Rev. Reuben
1877—Sherrill, Rev. F. A.
1880—Spencer, Rev. J. G.
1883—Swing, Rev. A. T.
Scott, Rev. Willard
1886—Wainwright, Rev. G. W.
Burnham, Mr. Leavitt
1889—Scott, Rev. Willard
1889—Alexander, Mr. N. H.
1892—Wainwright, Rev. G. W.
1895—Buss, Rev. W. H.
1898—Pearson, Rev. Samuel
1901—Hatch, Rev. F. A.,
Loomis, Mr. G. L.
1904—Herring, Rev. H. C.
Loomis, Mr. G. L.

DELEGATES TO NATIONAL COUNCIL FROM REPUBLICAN VALLEY ASSOCIATION

1883—Hampton, Rev. W.S.
Bush, Hon. A. H.
1886—Harrison, Rev. C. S.
Bush, Mr. Royal
1889—Taylor, Rev. Geo. E.
Cading, Mr. C. L.
1892—Taylor, Rev. Geo. E.
MacAyeal, Rev. H. S.
1895—MacAyeal, Rev. H. S.
Clark, Rev. V. F.
1898—Foster, Rev. John
Faling, Mr. W. H.
1901—No report.
1904—Mitchell, Rev. G. W.
Campbell, Mr. T. B.

DELEGATES OF THE GERMAN ASSOCIATION TO THE NATIONAL COUNCIL

1883—Suess, Rev. Wm.
1886—Albrecht, Rev. Geo.
1892—Mannhardt, Rev. Mr.
1895—Eversz, Supt. M. E.

VI

LIST OF CHURCHES WHOSE NAMES HAVE BEEN DROPPED AS SHOWN BY STATE MINUTES

The printed record from which this roll is made begins 1867.

OMITTED IN

1868—Lancaster.
1870—Papillion.
1871—Salt Creek.
1873—Pepperville.
Jenkins Mills.
Nursery Hill.
Twin Grove.
1874—Calla.
Elmore.
Plattsmouth.
Eldred.
Bell Creek (Ger.).
1875—Palmyra.
Green Island.
Pleasant Hill.
1876—Elkhorn City.
Fremont (German).
La Platte.
Maple Creek.
Elmwood Precinct.
Webster County First
1877—Pleasant Prairie.
Boone County 2d.
Pebble.
1878—Central City.
Victoria.
Sarpy Center.

OMITTED IN

1879—Mapleville.
Herrick.
1881—Sheridan.
Scott Precinct.
Lincoln (German).
Rock Creek.
1882—Driftwood.
Dayton.
Iowa Ridge.
Pleasant Grove.
Red Willow.
Oakdale.
Valley Grange.
Lincoln Valley.
1883—Boone.
Richardson Co. 1st.
Precept.
Summit.
1884—Dorchester.
Wilber.
West Cedar Valley.
Wheatland.
Buda Flatts (Ger.).
Ebenezer (German).
Friedensau (Ger.).
Prairie Center.

OMITTED IN

1885—Buffalo Creek.
Cedar Creek.
Chapman.
Hazel Dell.
Lone Tree.
Morning Star.
Plainview.
Schuyler.
Wayland.
1886—Afton.
Alma.
Batin.
Beaver Crossing.
Bloomington.
Centerville.
Clearwater.
Council.
Edison.
Gar Creek.
Gibbon (German).
Hampton.
Holt County First.
Ivanhoe.
1887—Elk City (German).
Friedens.
Holdrege.
Louisville.
Mainland.
New Hope.
Osceola.
Osborn.
Otoe Reservation.
Pleasant Grove.

OMITTED IN

1887—Salem.
Western.
Spring View.
Utica.
1888—Bethel.
Burnett.
Butler County First.
Cedar Bluffs.
Cedar Rapids.
Fontanelle.
Glencoe.
Grafton (German).
Guide Rock.
Huntington.
Inavale.
Oak Grove.
Oxford.
Pleasant Ridge.
1889—Enterprise.
Hayes County First (German).
Lakeside.
Neel.
Palisade (German).
Pleasant View.
Trumbull.
Waco.
York (German).
1890—Highland (German).
Martinsburg.
Randolph.
Rockville.
Stratton.

OMITTED IN

1889—Greeley.
1891—Bradshaw.
Cumminsville.
North Bend.
Osborne (German).
Rushville.
Stockville.
Vailton.
Wellfleet.
1892—Pilger.
South Bend.
1893—Flag Butte.
Macon.
Spring Ranch.
1894—Keuka.
Kimball.
Park Place.
Snake Creek.
Victoria.
Willow Valley.
1896—Belknap.
Loomis.
Moline.
Nonpareil.
Talmage.
Pleasant Ridge.
Clear Water.
Dolphin.
Sunnyview.
1897—Blyville.
1898—Douglas.

OMITTED IN

1899—Berlin.
Culbertson (German)
Deshler.
Greenwood.
Richmond.
1900—Gloversville.
Hayes Center.
Mascot.
Niobrara.
Emmaus.
Oak Creek.
Bennington.
Platte Valley.
1902—Nelson (German).
1903—Crete Bethlehem.
Free Water.
Omaha Pilgrim.
Pleasant Valley.
Watsville.
Hope moved to S. D.
Elkhorn.
Fremont (German).
Maple Creek.
Pleasant Hill.
1904—Beaver Creek.
Ft. Calhoun.
Upland.
Blackwood.
Crico.
Edgar.

The aggregate membership in the preceding list of churches dropped is not large. Some names have been changed, merged into other churches; some after a time have been reorganized, and others have ceased to exist entirely. They illustrate the changes going on in a frontier state where population is not settled and show that the present list of living churches by no means indicates the active work of Congregationalists in the state.

VII

The following is a list of town lots donated by the South Platte Land company for school and church purposes:

LIST OF LOTS DONATED

TOWN	LOT NOS.	SCHOOL OR CHURCH
South Bend.	2, 3	School Dist. No. 57
Highland...	20, 21	Dist. No. 24
Louisville...	411, 412	First Cong. Church
Waverly....	41, 42, 23	School Dist. No. 42
Greenwood .	294, 295	Cong. Church of Greenwood
Greenwood .	551, 552	Church of Christ
Exeter.....	37, 38, 39, for consideration of $50, equals donation of one lot..	Catholic Church
Exeter.....	321, 322, for consideration of $55, equals donation of one lot to ...	M. E. Church
Exeter.....	491, 492, Baptist Church for $30, equals the donation of one lot..	Baptist Church
Crete.....	7, 8, block 51	Doane College
Crete.....	7, 8, block 60	Doane College
Crete.....	3, 4, in 1, 9	Doane College
Crete.....	7, block 79	Doane College
Crete.....	23, 24, block 82	Doane College
Crete.....	10, block 84	Doane College
Crete.....	11, 12, block 85	Doane College
Crete.....	9, block 94	Doane College
Crete.....	31, 32, block 108	Doane College
Crete.....	10, 11, 12, block 110	Doane College
Crete.....	1, 2, block 113	Doane College
Crete.....	12, 13, block 119	Doane College
Crete.....	19, 20, block 120	Doane College
Crete.....	22, 23, 24, block 120	Doane College
Crete.....	4, 5, block 121	Doane College
Crete.....	35, block 121	Doane College
Crete.....	20, block 122	Doane College
Crete.....	12, block 125	Doane College
Crete.....	20, block 128	Doane College
Crete.....	1, 2, block 129	Doane College
Crete.....	22, block 142	Doane College
Crete.....	6, block 144	Doane College
Crete.....	16, block 159	Doane College
Crete.....	11, 12, block 11, 1	Doane College
Crete.....	6, 7, block 187	Doane College

LIST OF LOTS DONATED—*Con.*

TOWN	LOT NOS.	SCHOOL OR CHURCH
Crete.....	11, 12, block 192	Doane College
Crete.....	9, 10, block 193	Doane College
Crete.....	11, 12, block 203	Doane College
Crete.....	11, 12, block 210	Doane College
Crete.....	7, 8, 9, block 240.....	Doane College
Crete.....	7, 8, block 118, for consid. of $30, equal to a donation of one lot...	Episcopal Church
De Witt.....	660, 661.....	M. E. Church
Dorchester .	503, 504.....	School Dist. No. 44
Dorchester .	707, 708.....	Christian Church
Dorchester .	787, 788.....	Cong. Church
Dorchester .	1237, 1238, M. E. Church for a consideration of $25, equal to a donation of one lot.....	M. E. Church
Fairmont...	662.....	M. E. Church
Fairmont...	674, 675.....	Presbyter'n Church
Inland.....	86, 87, 88, 89, 90, 91, 92, 93, 94,95,96	School Dist. No. 17, Adams Co.
Sutton, 1st add.	13, 14, 15, 16, block 4.....	Ger. Immanuel Ch.
Sutton.....	11, 12, block 28.....	Rt. Rev. J. O'Conner
Sutton.....	1, 2, block 29.....	1st Cong. Church
Harvard....	54.....	1st Cong. Church
Harvard....	186, 187.....	School Dist. No. 11
Juniata.....	834, 835, 836, 837, 838, 839.....	School Dist. Juniata
Juniata.....	861, 862, 863.....	M. E. Church
Juniata.....	1022, 1023.....	German Baptist Brethren Church
Kenesaw....	11, 12, 13, 14.....	School Dist. No. 3, Adams Co.
Kenesaw....	16.....	Baptist Church
Lowell.....	562, 563, 564	School Dist. No. 2, Kearney Co.
Kearney Junction.	63, 64	School Dist. No. 7, Buffalo Co.
York	4, 5, block 40	School Dist. No. 12
York	1, block 12.....	Presbyter'n Church
York.	4, 5.....	Methodist Church

Aside from the above list of town lots donated for school and church purposes, a great many lots were given by the South Platte Land company for the promotion of immigration and for the furtherance of local business enterprises, such as hotels, newspapers, and stores in nearly every town in the territory of said company.

PARCELS OF LAND FROM LINCOLN LAND COMPANY

TOWN AND STATE	METHODIST	PRESBY-TERIAN	BAPTIST	CATHOLIC	CHRISTIAN	CONGRE-GATIONAL	EPISCOPAL	EVAN-GELICAL	LUTHERAN	UNITED BRETHREN
Arapahoe, Neb			1							
Atlanta, Neb	1		2	1						2
Alliance, Neb	1	2	1							
Ashton, Neb		1		3½ A.						
Ansley, Neb	1	1		1						
Almena, Kan	1					2				1
Auburn, Neb							3	1	2	
Alma, Neb								1		
Aurora, Neb								1½		
Angus, Neb								1		1
Amherst, Col								1		
Axtell, Neb	1	2								
Anselmo, Neb	1									
Akron, Col	1	1								
Archer, Neb	1									
Bradshaw, Neb	1		1						1½ A.	
Broken Bow, Neb		1	1	2		2½	5			
Benkelman, Neb	1	2	1							
Burchard, Neb				1						
Burwell, Neb	1				1	1				
Bertrand, Neb	1					1			1	
Bird City, Kan						1				

Bladen, Neb	1					1				
Brewster, Neb						2				
Bayard, Neb	1						½			1
Brayton, Neb	1	1								
Bostwick, Neb	2	2								
Brandon, Neb	1									
Brush, Col	1	3								
Bridgeport, Neb		1								
Crab Orchard, Neb			2		1					
Culbertson, Neb	1		½					1		
Cairo, Neb	1		1							1
Campbell, Neb	1	1		1		1			2	
Chester, Neb	1				½					
Curtis, Neb	1					1				
Comstock, Neb						1				
Central City, Neb							1			
Cushing, Neb	2									
Cedar Bluffs, Kan	2									
Cody, Wyo	4									
Cuba, Kan	1	1								
Deweese, Neb	1				2					
Danbury, Neb	1					1				
Diller, Neb		2								
Elwood, Neb	2				1					
Edison, Neb	1				1					
Eustis, Neb	2					1			1.68 A	
Ericson, Neb									1	
Elsie, Neb	1			2						
Endicott, Neb		1								
Edgemont, S. Dak		1								

PARCELS OF LAND FROM LINCOLN LAND COMPANY—*Continued*

TOWN AND STATE	METHODIST	PRESBY-TERIAN	BAPTIST	CATHOLIC	CHRISTIAN	CONGRE-GATIONAL	EPISCOPAL	EVAN-GELICAL	LUTHERAN	UNITED BRETHREN
Filley, Neb	1		2		1					
Farnam, Neb	2		1			1				
Ft. Morgan, Col	1	1								
Farwell, Neb		1								
Guide Rock, Neb			2							
Gillette, Wyo			1							
Greeley, Neb	2			3					2	
Grant, Neb						1				
Guernsey, Wyo	2					2				
Giltner, Neb	1	1								
Graf, Neb	1									
Holdrege, Neb	1½		1				1	1	3	
Holyoke, Col		3	1							
Holbrook, Neb			1							
Hemingford, Neb	1			4		1		½		
Herndon, Kan				1 A		1		1		
Hendley, Neb	1				1					
Hildreth, Neb						1				
Hardy, Neb								½		
Haigler, Neb	2	2								
Hubbell, Neb	1	1								
Hollis, Kan	1									
Haxtum, Col	1									

Hillrose, Col	1									
Heartwell, Neb		1								
Imperial, Neb	1							1		
Johnson, Neb	1		2		2					
Kanona, Kan	1									
Liberty, Neb			1							
Long Island Kan	2	1	1					1		
Lawrence, Neb	2			2						
Loomis, Neb	2				1	1				
Lanham, Neb									1	
Litchfield, Neb	1	1								1
Lamar, Neb		1								
Ludell, Kan		2								
Lebanon, Neb		3								
Mason, Neb	1		3½ A.							
Merna, Neb	2		1							
McCook, Neb	4		1	1	1	1		2		
Marsland, Neb	1	1	1							
Marquette, Neb	1	1			1					
Maywood, Neb	1				1					
Morrow, Kan	2				1					
Madrid, Neb						3				
Minden, Neb							1			
Malmo, Neb								3	1	
Moorefield, Neb	1									
Minatare, Neb		1								
Mitchell, Neb		1								
Memphis, Neb										1
Norcatur, Kan	1				½			1		

PARCELS OF LAND FROM LINCOLN LAND COMPANY—*Concluded*

TOWN AND STATE	METHODIST	PRESBYTERIAN	BAPTIST	CATHOLIC	CHRISTIAN	CONGREGATIONAL	EPISCOPAL	EVANGELICAL	LUTHERAN	UNITED BRETHREN
Newcastle, Wyo	1	1			1		2			
Nelson, Neb						2				
Ohiowa, Neb	1		½					½		1
Oberlin, Kan	3				1		1		1	
Orleans, Neb	1							1		
Ong, Neb	2	1								
Prague, Neb				2				3		
Palmer, Neb	1				1					
Phillips, Neb								1		
Palisade, Neb	1					1				
Pringle, S. D	1									
Red Cloud, Neb	2	1		2						
Ravenna, Neb	1					1				
Reynolds, Neb	1									
Smithfield, Neb	1		1							
Shubert, Neb	1				2					
Stamford, Neb		1			1			4		
St Francis, Kan	2				1					
Scotts Bluff, Neb		1			1					
Stratton, Neb						1				
Strang, Neb	1					1				1

Shickley, Neb	1					1				
Swanton, Neb	1							1		1
Sargent, Neb	1									
Superior, Neb		1								
Tobias, Neb	1		1							
Trumbull, Neb					1	1				
Trenton, Neb	1					1				
Torrington, Wyo						1				
Traer, Kan						2				
Upland, Neb	1					1				
Verdon, Neb					1					
Venango, Neb						1				
Violet, Neb	1									
Western, Neb	1		1					1		
Wilsonville, Neb			½							
Wray, Col		1			½					
Wymore, Neb						1				
Wilcox, Neb	2					1				
Wayne, Kan								1		
Woodruff, Kan	2							2		
Wallace, Neb	1									
Wauneta, Neb	1									
Wolbach, Neb	1									
Wheeler, Kan										1
Yuma, Col			1							
	119½	52	32½ 3½ A.	22 4½ A.	26½	43½	14½	32	14 3.18 A.	12

VIII

PASTORATES IN LIVING CHURCHES OCTOBER 1, 1905.

The following table of pastorates in living churches was prepared by Mrs. J. E. Storm. Its value is apparent to those who wish to study the record of any given church.

This table is as correct as could be made from the printed minutes.

Present pastors marked —.

ADDISON (Bloomfield)—Organized 1889.—Revs. G. R. Berry, 1890; J. W. Hardy (Lic.), 1891–92; E. Martin, 1893–96; E. S. Sarkis, 1896–98; R. Y. Grey, 1898; C. Anderson, 1899; Mrs. J. W. Mason, 1902; R. Graham, 1903; A. J. Iden, 1903; N. Sherman, 1904—.

AINSWORTH—Organized 1883.—J. Herbert (Stu.), 1883; Revs. J. Gray, 1883; N. L. Packard, 1884; J. A. Milligan, 1884–86; T. W. De Long, 1888–95; S. Eveland, 1896–98; H. M. Triplett, 1898–1902; C. D. Gearhart, 1902–3; R. F. Paxton, 1905—.

ALBION—Organized 1872.—Revs. C. C. Humphrey, 1874–78; J. Armstrong, 1878–80; A. A. Cressman, 1880–86; E. S. Chandler, 1887; W. J. Turner, 1887–91; F. W. Peas, 1892–95; L. H. Stoughton, 1895–1900; C. Douglas, 1900–3; A. C. Townsend, 1903—.

ALLIANCE (German) — Organized 1903. — Rev. Otto Roehrig, 1903—.

ALMA—Organized 1888.—Revs. Wm. Marshall, 1881; J. W. Hadden, 1884–85; G. L. Dickenson, 1888–90; A. E. Ricker, 1891–95; R. M. Travers, 1895; W. S. Hills, 1896–98; F. W. Peas, 1899–1902; A. J. Folsom, 1902–3; Wm. Hauptman, 1904–5; D. H. Platt, 1905—.

ALMERIA—Organized 1905.—Rev. T. Evans, 1905—.

Arborville—Organized 1876.—Revs. C. S. Harrison, 1875–76; W. S. Hampton, 1877–80; S. S. Haines, 1881; J. W. Young, 1882–84; D. E. French, 1884; J. E. Storm, 1885–87; G. W. Mitchell, 1888–92; J. A. High, 1892–93; N. E. Gardner, 1895–99; W. W. Hart, 1899–1902; W. B. Payne, 1900–2; G. R. Martin, 1902–3; D. E. French, 1903—.

Arcadia—Organized 1889.—Revs. H. Hitchcock, 1889–90; M. J. P. Thing, 1891–95; J. F. Smith, 1895–98; W. H. Houston, 1898–1900; F. G. Appleton, 1900–2; Harold Hunting (Stu.), 1903; H. A. Shuman, 1903—.

Arlington—Organized 1883.—Revs. B. F. Diffenbacher, 1883–85; W. P. Clancy, 1885–87; A. Otis (Stu.), 1887; J. P. Bidwell, 1888–89; A. W. Ayers, 1889–92; J. W. Kidder, 1893–94; F. G. Appleton, 1899; L. S. Hand, 1900–1; G. H. Rice, 1902–3; G. Rindell, 1904—.

Ashland—Organized 1871.—Revs. Asa Farwell, 1871–77; Wm. Leavitt, 1878–86; J. E. Brereton, 1886–92; W. Denney, 1892–97; T. W. C. Cheeseman, 1898–1900; W. C. Blakeslee, 1900–2; J. W. Carson, 1903—.

Aten—Organized 1882.—Revs. R. H. Baker, 1884; W. H. Stubbins, 1884–87; L. Belknap, 1888; G. R. Berry, 1889–91; E. Durant, 1891–92; J. Hardy, 1893–94; W. T. Williams, 1895–1902; A. J. Iden, 1903–4; T. Dyke, 1905—.

Aurora—Organized 1872.—Revs. D. B. Perry, 1872; A. Maxwell, 1873; Rev. Mr. Hill, 1874–75; W. Woolman, 1876–80; A. L. Seward, 1880–84; J. G. Spencer, 1885–86; E. Cressman, 1887; M. Baskerville, 1888–91; S. I. Hanford, 1891–97; W. H. Hopkins, 1898–1901; A. E. Ricker, 1901—.

Avoca—Organized 1865.—Revs. F. Alley, 1866–68; C. B. Taylor, 1883; J. Morley, 1884–87; G. W. Mitchell, 1887–89; D. L. Hillard, 1889–90; G. C. Hicks, 1891–

94; C. J. Sage, 1897–99; J. H. Andress, 1899–1901; J. H. Bennett, 1901–4; M. B. Bird, 1905—.

Baker—Organized 1900.—Rev. G. W. Martin, 1900; Rev. J. B. Brown, 1905—.

Bassett—Organized 1903.—Rev. Wm. Haresnape, 1903; Mr. A. Mygatt (Stu.), 1904—.

Bazile (Niobrara)—Organized 1888.—Revs. A. Ehnamani, 1888–91; J. Garvie, 1891–94; F. Frazier, 1905—.

Beatrice—Organized 1884.—Revs. M. F. Platt, 1884; Wm. O. Weeden, 1884–86; E. H. Ashman, 1886–88; Mr. A. Hertel (Stu.), 1888; E. S. Smith, 1888–92; G. W. Crofts, 1892–1904; E. Booth, Jr., 1904—.

Beemer—Organized 1899.—Revs. A. W. Ayers, 1899–1903; Geo. Scott, 1903—.

Bertrand—Organized 1885.—Revs. C. H. Huestis, 1886–88; A. W. Coffman, 1888–90; U. C. Bosworth, 1890; J. Kerr, 1892; H. C. Snyder, 1893–94; F. D. Healey, 1895–99; J. S. Calhoun, 1899–1901; J. Embree, 1902–4; J. Crocker, 1904; H. F. Holton, 1904—.

Bingham—Organized 1900.—Mr. M. W. Williams (Stu.), 1890; Revs. H. C. Cleveland, 1898–1900; J. E. Storm, 1900–2; W. D. King, 1903–5; W. T. Hadsel (M. E.), 1905—.

Bladen—Organized 1886.—Revs. D. O. Smith, 1886–87; W. H. Houston, 1889–90; B. O. Snow, 1891–93; W. A. Davies, 1894–96; A. S. Heathcote, 1897–98; F. W. Grupe, 1900–1; T. F. May, 1904; J. T. Ellis, 1905—.

Blair—Organized 1870.—Revs. M. S. Sperry, 1868; M. Tingley, 1869–77; R. Campbell, 1878–80; G. W. Wainwright, 1880–82; Mr. Fink (Stu.); H. M. Goodell, 1882–84; A. M. Case, 1884–87; A. Rogers, 1887–88; J. Powers, 1889–92; T. D. McLean, 1893; G. B. Perkins, 1894–97; F. W. Gardner, 1899–1900; J. W. Larkin, 1901–3; A. G. Axtell, 1904—.

Bloomfield—Organized 1891.—Revs. J. W. Hardy, 1891–92; E. Martin, 1893–96; E. S. Sarkey, 1896–97; C. Anderson, 1898–1900; E. Booth, Jr., 1900–3; G. L. McDougal, 1903; R. Graham, 1903—.

Brewster—Organized 1899.—Mr. T. A. Dungan (Stu.), 1899; Revs. T. Evans, 1900–4; J. C. Noyce, 1904—.

Brule—Organized 1896.—Revs. W. S. Hampton, 1894–97; F. S. Perry, 1898; G. W. Knapp, 1898–1902; Mr. H. H. Rhule (Stu.), 1902; T. Jones (Stu.), 1903–4.

Bruning—Organized 1890.—Revs. E. L. Ely, 1890; F. Fox, 1891; E. Martin, 1892; G. J. Battey, 1893–95; W. R. Griffiths, 1897; A. L. Squires, 1898; W. A. Alcorn, 1899–1902; D. E. Thomas (Stu.), 1903; M. J. Millard, 1904—.

Brunswick—Organized 1891.—Revs. H. Griffith, 1891–92; W. A. Davies, 1893; S. A. Bear (M. E.), 1894; G. T. Noyce, 1895–1901; W. J. Isaacs, 1901–3; C. M. Thomas, 1903–5; J. M. Kokjer, 1905—.

Burwell—Organized 1888.—Mr. J. A. Otis (Stu.), 1888; Revs. G. F. McHenry, 1888; A. W. Connett, 1889–90; D. W. Comstock, 1890; C. E. Walker, 1891; A. A. Baker, 1892–93; A. L. Squires, 1894; H. M. Evans, 1895–97; J. E. McKenney, 1897–98; C. E. Campbell, 1899–1902; H. A. Shuman, 1902; J. B. Stocking, 1903—.

Butte—Organized 1891.—Revs. W. Loney, 1893–95; W. A. Hensel, 1896–98; J. Gray, 1898–1901; P. B. West, 1902–4; J. M. Brown, 1905—.

Butte (German)—Organized 1895.—Revs. J. Single, 1898–1901; H. J. Dietrick, 1901–3; H. Hess, 1903—.

Cambridge—Organized 1883.—Revs. W. S. Hampton, 1880–82; F. W. Barber, 1883; J. W. Hadden, 1884; A. N. Dean, 1885–89; H. S. MacAyeal, 1889–95; D. R.

James, 1895–96; J. Foster, 1897–98; W. Hardcastle, 1899–1903; J. P. Ratzell, 1903—.

Campbell—Organized 1875.—Mr. Gardner (Stu.), 1886; Revs. D. O. Smith, 1886–89; W. H. Houston, 1889–91; B. O. Snow, 1891–93; S. A. Mounts, 1893; W. A. Davies, 1894–96; A. S. Heathcote, 1897–99; G. W. Grupe, 1900–2; F. Pile, 1903; T. F. May, 1904–5; J. T. Ellis, 1905—.

Camp Creek—Organized 1868.—Revs. R. Foster, 1868–71; C. C. Humphrey, 1871–73; A. B. Pratt, 1873–75; J. E. Lowes, 1876–78; A. A. Cressman, 1879–80; L. T. Mason, 1881–82; E. C. W. Hill, 1883–85; A. Dresser, 1886–96; J. L. Fisher, 1896–97; G. B. Spangler, 1898–1902; J. Jeffries, 1902—.

Carroll (Welsh)—Organized 1891.—Revs. S. Jones, 1891–1901; D. T. Morgan, 1902–3; J. V. Jones, 1905—.

Center—Organized 1902.—Mr. J. H. Mason (Stu.), 1902; Revs. J. A. Kraemer, 1903; R. Graham, 1905—.

Chadron—Organized 1885.—Revs. H. Bross, 1885; G. J. Powell, 1886–88; J. A. Thome, 1888–90; F. L. Ferguson, 1890–92; J. Powers, 1893–94; A. E. Ricker, 1895–1900; J. H. Andress, 1901—.

Clarks—Organized 1878.—Revs. B. A. Dean, 1878; G. S. Biscoe, 1879–85; G. W. Brownjohn, 1886–87; Miss E. K. Henry, 1887; J. A. Thome, 1888–89; J. E. Storm, 1890–91; C. W. Terrell, 1892–93; Mrs. E. B. Perkins, 1893–95; H. J. Hinman, 1897–98; Mrs. E. B. Perkins, 1899–1904; G. W. Mitchell, 1905—.

Clay Center—Organized 1882.—Revs. G. E. Taylor, 1881–86; E. Southworth, 1886; R. R. Williams, 1887–90; Mr. F. L. Johnston (Stu.), 1890; E. H. Baker, 1891–93; B. L. Webber, 1894–95; Mrs. E. B. Perkins, 1896–99; J. E. Storm, 1899–1900; C. S. Harrison, 1901–2; R. M. Travers, 1903–4; J. H. Bennett, 1904—.

CLEMEN—Organized 1901.—Mr. J. W. Ellis (Stu.), 1901; Revs. J. C. Noyce, 1901–3; T. E. Nugent, 1904.

COLUMBUS—Organized 1867.—Revs. J. B. Chase, 1868–69; J. E. Elliot, 1870–75; C. C. Starbuck, 1875; T. Bayne, 1876–78; E. L. Sherman, 1878–81; J. Gray, 1882; O. V. Rice, 1883–89; G. Morton, 1889; W. S. Hunt, 1890–91; O. D. Crawford, 1893; A. J. Rogers, 1894–99; G. A. Monroe, 1900—.

COMSTOCK—Organized 1903.—Revs. Mrs. Mary A. Helser, 1903; S. A. Van Luvan, 1904–5; J. H. Kraemer, 1905—.

CORTLAND—Organized 1875.—Revs. C. H. Heustis, 1884; H. Bates, 1885–87; H. C. Halbersleben, 1888–90; G. R. Battey, 1890–93; F. G. McHenry, 1893–96; E. E. Sprague, 1898; G. Scott, 1899–1903; C. G. Oxley, 1904; W. H. LeBar, 1904–5.

COWLES—Organized 1883.—Revs. A. Martinis, 1884; W. D. Page, 1885–88; H. D. Platt, 1888–93; S. Deakin, 1893–1900; J. M. Kokjer, 1901–3; S. Deakin, 1904—.

CRAWFORD—Organized 1889.—Mr. I. Meredith (Stu.), 1889; Revs. E. H. Pound, 1889–90; I. J. Gardner, 1891; H. R. Baker, 1892; J. Jeffries, 1893–95; H. V. Rominger, 1896–98; A. C. Townsend, 1899–1901; G. L. Shull, 1901—.

CREIGHTON—Organized 1872.—Revs. C. H. Emerson, 1871–83; J. P. Sparrow, 1883–84; T. Kent, 1884–86; J. P. Preston, 1887–89; J. W. Barron, 1890–93; G. W. James, 1894–1900; C. J. Rogers, 1900; E. L. Wismer, 1901–2; A. A. Brown, 1903—.

CRETE—Organized 1871.—Revs. F. Alley, 1871–73; H. Bross, 1873–84; W. P. Bennett, 1884–96; M. W. Morse, 1896–1901; J. W. Cowan, 1901—.

CRETE (German)—Organized 1876.—Revs. C. F. Veitz, 1875–79; F. Falk, 1880; P. Weidman, 1881–84; J.

Schaerer, 1884–91; W. Fritzemeier, 1892–97; F. Egerland, 1897–1901; K. L. Stahl, 1902–4; H. C. Stahner, 1905—.

Crofton—Organized 1896.—Revs. W. T. Williams, 1896–1902; A. J. Iden, 1903–5; T. Dyke, 1905.

Cummings Park—Organized 1900.—Revs. S. Deakin, 1901–4; T. Evans, 1904.

Curtis—Organized 1888.—Revs. W. D. Page, 1888–90; C. W. Preston, 1892–1900; E. U. Menzi, 1900; J. L. Fisher, 1901–3; F. W. Gardner, 1904—.

Daily Branch—Organized 1883.—Revs. G. H. Rice, 1898–1900; I. McRae, 1900–2; G. W. Schroeder, 1903–4; J. Roberts, 1905—.

Danbury—Organized 1898.—Revs. L. A. Turner, 1898; Mr. T. A. Dungan (Stu.), 1898; C. E. Hayes, 1898–99; H. C. Cleveland, 1900; H. C. Halbersleben, 1901–3; J. W. Mason, 1905; F. Hall, 1905—.

David City—Organized 1878.—Revs. M. A. Crawford, 1878; A. W. Curtis, 1879–81; H. N. Gates, 1881–82; T. H. Ayars, 1883–84; Jas. Oakey, 1886–88; V. F. Clark, 1888–92; A. W. Ayers, 1892–95; W. A. Schwimley, 1896–99; H. J. Hinman, 1900–1; E. Booth, Jr., 1902–4; V. H. Ruring, 1905—.

DeWitt—Organized 1874.—Revs. F. Alley, 1874; I. Goodell, 1876; D. J. Jones, 1877; J. Winslow, 1878–79; E. E. Webber, 1880–81; J. M. Woodward, 1883; C. H. Heustis, 1884–86; D. E. Hathaway, 1886–88; I. T. Hull, 1889–90; J. E. Storm, 1891–93; G. T. Tangeman, 1894–96; R. M. Travers, 1899–1900; C. E. Campbell, 1901; M. J. Millard, 1902–4; J. E. Storm, 1904–5.

Dodge—Organized 1887.—Revs. W. D. J. Stevenson, 1887; Mr. G. I. Parrish (Lic.), 1887; S. Pearson, 1888–90; P. H. Hines (Evan.), 1891–93; A. Farnsworth, 1894–95; E. Cressman, 1896; W. A. Davies, 1897–99; C. E.

Howard, 1900–2; A. C. Miller, 1902–4; W. S. Hampton, 1905—.

Doniphan—Organized 1884.—Revs. I. C. Hughes, 1883–84; J. H. Embree, 1885–90; E. Cressman, 1891-95; R. M. Travers, 1896–98; C. H. Heustis, 1899–1901; W. A. Alcorn, 1902–4; R. Jones, 1904—.

Dunning — Organized 1900. — Revs. C. W. Preston, 1900–4; J. C. Noyce, 1904—.

Dustin—Organized 1886.—Revs. G. W. Mitchell, 1886; E. H. Libby, 1887; S. W. Johnson, 1889; W. T. Williams, 1890–93; J. M. Kokjer, 1895–99; O. V. Kenniston, 1899; W. A. Hensel, 1900–1; J. T. Ellis, 1903–5.

Eagle—Organized 1885.—Revs. W. S. Hills, 1886–87; J. F. Tucker, 1888; B. C. Preston, 1889; A. N. Dean, 1890–92; W. Haynes, 1892; S. B. Crosby, 1893–94; B. F. Diffenbacher, 1898–99; C. H. Huestis, 1902.

Eureka—Organized 1896.—Rev. J. H. Beitle, 1898–1901.

Eustis—Organized 1894.—Revs. O. E. Ticknor, 1894–95; Mrs. C. W. Preston, 1897–98; A. E. Davies, 1899; A. G. Axtell, 1900–1; J. L. Fisher, 1902–3; G. A. Gardner, 1904–5; C. M. Thomas, 1905—.

Exeter—Organized 1872.—Revs. T. N. Skinner, 1872–73; C. Hibbard, 1874–75; B. G. Page, 1876–78; B. A. Dean, 1880–83; M. L. Butler, 1883–85; J. B. Gilbert, 1886–90; Wm. Haynes, 1891; C. H. Huestis, 1892–99; H. C. Halbersleben, 1899–1901; W. B. Payne, 1902—.

Fairfield—Organized 1873.—Revs. T. Pugh, 1872–78; A. Abbott, 1878; R. R. Williams, 1879–83; C. E. Harwood, 1884–89; R. C. Morse, 1889; A. W. Connett, 1890; E. L. Sherman, 1891–95; B. O. Snow, 1896–97; G. H. Hull, 1898–99; P. S. Bandy, 1900–2; G. H. Wright, 1903—.

FAIRMONT—Organized 1872.—Revs. A. Maxwell, 1872; C. Hibbard, 1873–75; W. Cockran, 1876–77; H. C. Abernethy, 1878–87; W. W. Fellows, 1887; F. R. Bunker, 1888; T. W. Cole, 1889–91; A. A. Cressman, 1892–95; G. T. Tangeman, 1896–98; C. H. Beaver, 1899–1905; C. A. Gleason, 1905—.

FAIRVIEW (Dodge)—Organized 1896.—Revs. D. Donaldson, 1895–96; W. A. Davies, 1897–99; C. E. Howard, 1900–2.

FAIRVIEW (Trenton)—Organized 1895.—Revs. D. F. Bright, 1893–96; C. E. Campbell, 1898–99; A. G. Axtell, 1902–3; G. T. Noyce, 1904—.

FARNAM—Organized 1887.—H. S. Snyder (Stu.), 1887; Revs. W. Woolman, 1887–89; J. B. Doolittle, 1890–92; E. E. Sprague, 1893–97; F. W. Grupe, 1898–99; G. J. Battey, 1900–2; J. E. Craig, 1903—.

FRANKLIN—Organized 1873.—Revs. S. N. Grout, 1872–80; J. M. Strong, 1880–82; W. S. Hampton, 1882–83; C. S. Harrison, 1884–92; G. W. Mitchell, 1892–1902; T. O. Douglas, 1902—.

FREMONT—Organized 1857.—Revs. I. E. Heaton, 1856–69; J. B. Chase, 1869–72; R. Foster, 1872–75; G. Porter, 1875–78; A. T. Swing, 1878–86; L. F. Berry, 1886–90; W. H. Buss, 1890–1901; J. Doane, 1902—.

FRIEND—Organized 1875.—Revs. B. G. Page, 1874–78; J. Winslow, 1879–83; O. C. Clark, 1883–84; Sidney Strong, 1885–87; W. E. Davidson, 1887; J. Sharrett, 1888; E. P. Dada, 1889–94; A. N. Dean, 1895–96; W. B. Payne, 1897–1900; W. W. Hart, 1900–3; P. A. Sharp, 1903—.

FRIEND (German)—Organized 1884.—Revs. E. Jose, 1883; J. Lich, 1884–88; L. Newman, 1889–90; F. Reichardt, 1891; P. Lich, 1892–95; G. Essig, 1896–97; G. L. Brakemeyer, 1898–1904; W. F. Vogt, 1904–5.

GENEVA—Organized 1886.—Revs. G. A. Taylor, 1886; H. S. Wannamaker, 1887–90; H. J. Zerker, 1890–92; J. E. Brereton, 1893–95; P. H. Hines, 1896; T. Griffiths, 1897—.

GENOA—Organized 1882.—Revs. J. P. Dyas, 1879–82; C. H. Crawford, 1883; Q. C. Todd, 1884–85; U. C. Bosworth, 1887–88; R. Killip, 1889; C. W. Turrell (M. E.), 1890–91; J. S. VanAlstine, 1892–93; N. E. Gardner, 1894; C. A. Richardson, 1895–96; H. J. Hinman, 1897–99; W. Hauptman, 1900; R. Rein, 1901; C. M. Lowe, 1902–4; A. J. Iden, 1905.

GERMANTOWN—Organized 1900.—Revs. S. Anderson, 1902; G. L. Brakemeyer, 1904—.

GERMANTOWN (German)—Revs. F. Woth, 1890–99; C. Richert, 1899–1901; J. B. Happel, 1902–3; G. L. Brakemeyer, 1904—.

GRAFTON—Organized 1878.—Revs. W. S. Hills, 1878; B. A. Dean, 1879; J. B. Doolittle, 1880–87; J. E. Herbert, 1887–88; F. C. Baker (Stu.), 1889; E. H. Baker, 1889–93; J. H. Andress, 1894–95; A. A. Cressman, 1896–97; J. H. Andress, 1898–99; C. S. Harrison, 1900; E. W. Altvater, 1901–2; C. L. Hammond, 1903—.

GRAND ISLAND—Organized 1887.—Revs. D. W. Comstock, 1887–88; W. L. Demorest, 1888; J. Doane, 1889–92; J. H. Henderson, 1893; T. W. Cole, 1894; H. M. Evans, 1896; G. J. Battey, 1897–98; E. V. Gardner, 1890–1900; A. A. Cressman, 1901–4; L. J. Marsh, 1904—.

GRANT—Organized 1887.—Revs. J. A. Thome, 1887–88; M. H. Wallace, 1889; W. S. Hampton, 1889–91; G. S. Brett, 1892; G. D. Tangeman, 1893; G. W. Knapp, 1894–98; O. L. Anderson, 1899; J. Crocker, 1900–2; F. Barnard, 1905—.

Hallam (German)—Organized 1893.—Revs. J. Morach, 1893–96; R. Hilkerbaeumer, 1897–1902; E. L. Hobein, 1903—.

Harbine—Organized 1889.—Revs. J. R. Cooper, 1890–92; J. B. Doolittle, 1893–94; G. J. Battey, 1895–97; A. L. Brown, 1898; J. A. Jones, 1899; G. R. Martin, 1900–1; J. E. Storm, 1902–4; A. W. Nevill, 1904—.

Harvard—Organized 1872.—Revs. B. F. Haviland, 1873; J. Gray, 1874–76; H. P. Page, 1877–79; G. E. Taylor, 1880–83; E. Southworth, 1883–88; G. R. Parish, 1888–89; O. V. Rice, 1889–91; W. O. Wark, 1892–94; R. S. Osgood, 1898–99; A. R. Rogers, 1900; A. A. Brown, 1901–3; W. S. Hunt, 1904—.

Hastings—Organized 1872.—Revs. B. F. Haviland, 1873; M. F. Platt, 1874–75; J. Winslow, 1876–77; A. W. Curtis, 1878; J. D. Stewart, 1879–83; H. Wilson, 1883–84; G. R. Milton, 1885; Wm. Walters, 1886–91; F. S. Powell, 1892–93; S. S. Healey, 1894; L. P. Rose, 1895–97; J. W. Nelson, 1898–1901; T. C. Hunt, 1901–4; H. R. Harrison, 1905—.

Hastings (German)—Organized 1890.—Revs. G. Grob, 1890–91; P. O. R. Quarder, 1892–93; G. W. Goerlitz, 1894; C. W. Wuerrschmidt, 1895–1904; P. J. Thiel, 1904—.

Havelock—Organized 1892.—Revs. C. E. Enlow, 1892–93; S. Wood, 1893–97; J. E. McHenry, 1897–99; R. B. Graham (Pres.), 1900–1; R. W. Burton, 1902–4; I. McRae, 1904—.

Hayes County (German)—Organized 1886.—Revs. W. F. Vogt, 1897–98; G. Essig, 1899–1901; G. L. Henkelmann, 1902—.

Hay Springs—Organized 1885.—Revs. B. F. Diffenbacher, 1885–88; S. Deakin, 1888–93; W. P. Peas, 1894–98; B. H. Jones, 1898–1900; D. G. Curry, 1900–1; G. W. Knapp, 1902—.

HEMINGFORD—Organized 1886.—Revs. N. E. Gardner, 1886–90; C. M. Thomas (Stu.), 1890; W. Wiedenhoeft, 1890–93; E. P. Dada, 1894–96; E. E. Preston, 1896–97; G. J. Battey, 1898–1900; N. E. Gardner, 1901–2; J. H. Embree, 1903—.

HIGHLANDS—Organized 1905.—Rev. W. H. LeBar, 1905.

HILDRETH—Organized 1891.—Revs. C. H. Huestis, 1890–91; W. P. Peas, 1893–94; S. I. Unger, 1895–96; O. E. Ticknor, 1897–98; W. H. LeBar, 1899–1900; G. T. Noyce, 1901–04; G. I. Reeves, 1905—.

HOLDREGE—Organized 1883.—Revs. W. H. Forbes, 1883–85; V. F. Clark, 1892–96; A. L. Squire, 1897; F. F. Lewis, 1898–1901; T. A. Stubens, 1901; Miss A. E. Switzer, 1902–3; J. F. Lansborough, 1904–5; C. W. Duncan, 1905—.

HOWELLS—Organized 1887.—Mr. J. Dunlap (Stu.), 1887; G. Parrish (Lic.), 1887; Revs. S. Pearson, 1888–91; P. H. Hines (Evan.), 1892; A. L. Brown, 1893; A. Farnsworth, 1894–96; E. Cressman, 1896; W. A. Davies, 1897–1900; A. C. Miller, 1902–4; W. S. Hampton, 1905—.

HYANNIS—Organized 1889.—Mr. M. W. Williams (Stu.), 1890; Revs. J. B. Brown, 1890–94; O. E. Ticknor 1895; E. E. Preston, 1896; B. H. Jones, 1897; H. C. Cleveland, 1898–1900; J. E. Storm, 1900–2; W. D. King, 1903–5; W. T. Hadsel, 1905—.

INDIAN CREEK (Red Cloud)—Organized 1897.—Revs. F. W. Dean, 1898–1901; W. Hauptman, 1902–3; G. H. Rice, 1904—.

INDIANOLA—Organized 1875.—Revs. T. Pugh, 1878; A. Dresser, 1879–82; G. Dungan, 1882–84; G. E. Taylor, 1886–88; J. Flook, 1888–92; C. D. Gearhart, 1892–94; A. S. Houston, 1895–97; L. A. Turner, 1897–1900;

J. S. Calhoun, 1900; H. C. Halbersleben, 1901–3; N. H. Hawkins, 1903—.

Inland (German)—Organized 1876.—Revs. E. Jose, 1881–84; G. F. Stuecklin, 1884–85; G. Grob, 1886–93; P. O. R. Quarder, 1893; G. W. Goerlitz, 1894; C. W. Wuerrschmidt, 1895–1902; J. Smit, 1904—.

Irvington—Organized 1866.—Revs. E. B. Hurlbut, 1865–70; J. J. A. T. Dixon, 1871; A. Fitch, 1874; J. G. Spencer, 1875–81; J. P. Preston, 1882–86; J. T. Otis, 1887–93; G. T. Noyce, 1893; B. O. Snow, 1894–96; H. C. Halbersleben, 1896–99; A. L. Brown, 1899–1900; B. F. Diffenbacher, 1900–4; G. H. Rawson, 1904—.

Kearney—Organized 1872.—Revs. L. B. Fifield, 1872–78; W. L. Camp, 1878; A. D. Adams, 1879–80; T. H. Ayars, 1880–83; Mr. Fisk (Stu.), 1883; J. Askin, 1885–93; J. H. Hoffman, 1893; J. Powers, 1894–96; J. P. Burling, 1897–1900; J. J. Parker, 1901–2; J. Flook, 1903—.

Keystone (Loomis)—Organized 1896.—Revs. G. M. Keniston, 1898–99; J. H. Embree, 1900–3; J. Croker, 1904—.

Keystone (Bertha)—Organized 1900.—Mr. E. Bacon (Stu.), 1898; Mr. W. H. Hotze (Stu.), 1899; Mr. C. A. Javne (Stu.), 1900; T. Jones (Stu.), 1903–4.

Leigh—Organized 1887.—Mr. J. Dunlap (Stu.), 1887; G. Parrish (Lic.), 1887–88; Mr. O. Ostrum (Stu.), 1888; Revs. R. M. Travers, 1889–92; F. S. Perry, 1892; A. G. Washington, 1893–94; J. Lange, 1895–99; J. F. Smith, 1899–1905.

Liberty Creek (Deweese)—Organized 1896.—Revs. P. Lich, 1895–98; J. B. Happle, 1899–1900; W. F. Vogt, 1901–3; J. Smit, 1905—.

Lincoln (First)—Organized 1866.—Revs. C. Little, 1868–69; L. B. Fifield, 1870–72; S. R. Dimmock, 1873–75; L. Gregory, 1875–99; Wm. Manss, 1899–1903; J. E. Tuttle, 1903—.

Lincoln (Plymouth)—Organized 1887.—Revs. E. S. Ralston, 1887–91; N. Plass, 1891–93; J. Doane, 1893–1902; C. R. Hamlin, 1902–4; C. H. Rogers, 1904—.

Lincoln (German)—Organized 1889.—Revs. H. H. Sallenbach, 1875–86; J. B. Cunz, 1880–81; A. Trandt, 1888; J. Lich, 1889–97; C. E. Osthoff, 1898–1900; G. L. Henkelmann, 1900–2; J. Lich, 1902—.

Lincoln (Vine Street)—Organized 1890.—Mr. J. E. Hunter (Stu.), 1890; Revs. H. S. Wannamaker, 1890–93; A. F. Newell, 1893–99; M. A. Bullock, 1899—.

Lincoln (Butler Avenue)—Organized 1895.—Revs. A. F. Newell, 1895–99; O. L. Anderson, 1899–1900; Miss L. A. Wild, 1901–5; C. W. Preston, 1905—.

Lincoln (Swedish)—Organized 1895.—Revs. J. M. Tillberg, 1893–96; J. Johnson, 1897–98; C. E. Peterson, 1899–1901; J. E. Swanson, 1902–4; A. Polson, 1905—.

Lincoln (Zion)—Organized 1900.—Rev. S. H. Schwab, 1901—.

Lincoln (Salem)—Organized 1899.—Rev. A. Suffa, 1901—.

Linwood—Organized 1873.—Revs. A. Dresser, 1873–78; B. Beal, 1880–83; M. J. P. Thing, 1884–87; J. O. Tasker, 1887–92; H. C. Halbersleben, 1892–96; W. A. Davies, 1896–98; F. G. Appleton, 1898–1900; R. M. Sargent, 1901–2; Mrs. M. J. Dickenson, 1902—.

Long Pine—Organized 1884.—Revs. N. L. Packard, 1884; J. A. Milligan, 1884–86; S. I. Hanford, 1887–91; Wm. Walters, 1892–93; J. S. VanAlstine, 1894–95; J. H. Andress, 1896; J. E. Storm, 1897–98; E. Booth, Jr., 1899–1901; Wm. Haresnape, 1901–3; Mr. A. Mygatt (Stu.), 1904; M. Weidman, 1905—.

Loomis—Organized 1898.—Revs. G. M. Keniston, 1898–1900; J. H. Embree, 1900–3; J. Croker, 1904; W. E. Hannan, 1905; C. M. Thomas, 1905—.

Madrid—Organized 1889.—Revs. H. B. Fry, 1889–93; G. W. Knapp, 1894–98; O. L. Anderson, 1898–99; J. Croker, 1900–4; F. Barnard, 1905—.

Maple Creek—Organized 1891.—Revs. C. B. Fellows, 1890–91; A. G. Washington, 1892; F. O. Hellier, 1893; H. M. Lyman, 1894–96; J. J. Klopp, 1898—.

McCook—Organized 1884.—Revs. G. W. Dungan, 1882–86; J. S. Kelsey, 1886–90; W. C. Stephenson, 1891–93; H. L. Preston, 1894–97; W. J. Turner, 1898–1902; F. W. Dean, 1902–4; G. A. Conrad, 1904; G. B. Hawkes, 1905—.

McCook (German)—Organized 1887.—Revs. Wm. Suess, 1887–89; H. Buettner, 1889–92; E. T. Bettex, 1892; A. Hodel, 1893–96; W. F. Vogt, 1897–99; G. Essig, 1899–1902; G. L. Henkelmann, 1902—.

Milford—Organized 1869.—Revs. T. N. Skinner, 1869–71; H. A. French, 1872–83; S. G. Lamb, 1883–90; G. S. Biscoe, 1890–91; R. M. Travers, 1892–94; G. A. Monroe, 1895–1900; J. Jefferies, 1901–2; G. R. Martin, 1903; F. Wrigley, 1904–5.

Minersville—Organized 1893.—Revs. A. Dresser, 1893–95; J. L. Fisher, 1896–97; G. B. Spangler, 1898–1901; J. Jefferies, 1902—.

Monroe—Organized 1869.—Revs. J. B. Chase, 1868–70; J. E. Elliot, 1870–73; C. C. Starbuck, 1875–79; J. P. Dyas, 1880–82; H. C. Crawford, 1883; Q. C. Todd, 1884–86; U. C. Bosworth, 1887–88; R. Killip, 1888–89; R. W. Gammon, 1890; G. B. Clark, 1891; H. A. Shuman, 1892–98; W. A. Davies, 1900–1; C. M. Lowe, 1902; W. F. Benjamin, 1903; G. O. Heide (Bapt.), 1904—.

Morning Star (Ogalalla)—Organized 1896.—T. Jones (Stu.), 1903–4.

Moulton—Organized 1905.—Rev. J. C. Noyce, 1905—.

Mumper—Organized 1901.—Mr. J. W. Ellis (Stu.), 1901; Rev. J. C. Noyce, 1901–3.

Napier (German)—Organized 1893.—Revs. J. Single, 1898–1901; H. J. Dietrick, 1901–93; H. Hess, 1903—.

Napier—Organized 1899.—Revs. W. A. Hensel, 1900–4; J. T. Ellis, 1904–5.

Naponee—Organized 1881.—Revs. W. Marshal, 1881–83; A. N. Dean, 1884; Wm. Woolman, 1885–88; G. L. Dickenson, 1889; S. A. Pettit, 1890–93; A. E. Ricker, 1894–95; W. S. Hills, 1896–98; H. C. Cleveland, 1900–2; W. C. Archer, 1902–3; T. Dyke, 1904; J. H. Beitle, 1905—.

Neligh—Organized 1875.—Revs. H. Griffiths, 1874–81; J. Woodruff, 1882; A. F. Marsh, 1882–87; J. W. Davies, 1888–90; W. J. Turner, 1891–93; J. T. Ellis, 1893–94; J. F. Bacon, 1894–1900; F. V. Moslander, 1900–3; V. F. Clark, 1903—.

Niobrara—Organized 1905.—Rev. A. Frazier, 1905—.

Newcastle—Organized 1884.—Revs. G. W. Mitchell, 1884–85; Wm. J. Paske, 1886–88; J. Roberts, 1888–98; G. H. Rice, 1898–99; I. McRae, 1900–2; G. W. Schroeder, 1903–4; J. Roberts, 1905—.

Newman Grove—Organized 1900.—Revs. C. D. Gearhart, 1900–2; E. L. Wismer, 1903–4; H. L. Preston, 1905.

Noble (Indianola)—Organized 1899.—Revs. L. A. Turner, 1900; J. C. Calhoun, 1900–2; N. H. Hawkins, 1904—.

Norfolk (First)—Organized 1870.—Revs. J. W. Kidder, 1870–78; M. H. Mead, 1878–81; J. W. Laughlin (Stu.), 1881; J. G. Spencer, 1882–84; J. J. Parker, 1885–1901; W. J. Turner, 1901—.

Norfolk (Second)—Organized 1893.—Revs. A. Farnsworth, 1893–94; J. Jefferies, 1896–1901; F. Baker, 1901–2; Wm. Haresnape, 1903—.

Ogalalla—Organized 1884.—Revs. L. E. Brown, 1884–85; J. A. Thome, 1886–88; A. E. Ricker, 1888–91; Mr. J. R. Danforth (Stu.), 1890; W. P. Peas, 1891–93; W. S. Hampton, 1893–97; F. S. Perry, 1898; G. W. Knapp, 1898–1902; J. Watson, 1902; C. W. Duncan, 1903–05.

Olive Branch (German)—Organized 1875.—Revs. Wm. Suess, 1877–85; G. Scheuerle, 1885–86; J. Morach, 1887–95; Wm. Fritzemeier, 1895; Wm. Suess, 1896—.

Omaha (First)—Organized 1856.—Revs. R. Gaylord, 1855–64; W. W. Rose, 1865–67; E. S. Palmer, 1867–69; A. F. Sherrill, 1869–88; J. T. Duryea, 1888–95; F. A. Warfield, 1896–98; H. C. Herring, 1898—.

Omaha (St. Mary's Avenue)—Organized 1883.—Revs. W. Scott, 1883–91; S. W. Butler, 1892–99; C. S. Sargent, 1900–1; R. Yost, 1902–5; C. O. Baird, 1905—.

Omaha (Plymouth)—Organized 1885.—Revs. G. S. Pelton, 1883–86; A. B. Penniman, 1886–88; A. R. Thain, 1889–94; J. A. Fisher, 1894; H. S. MacAyeal, 1895–99; F. A. Hatch, 1900–3; A. J. Folsom, 1904—.

Omaha (Saratoga)—Organized 1886.—Revs. J. A. Milligan, 1887–88; F. S. Forbes, 1888; H. N. Smith, 1889–90; G. A. Conrad, 1891–93; E. L. Ely, 1894–96; L. S. Hand, 1896–1900; F. E. Henry, 1900–4; B. F. Diffenbacher, 1904—.

Omaha (German)—Organized 1885.—Rev. F. H. W. Bruechert, 1885.

Omaha (Cherry Hill)—Organized 1886.—Revs. J. A. Milligan, 1887–91; W. A. Lipe, 1891; E. L. Ely, 1894–96; L. S. Hand, 1896–1900; T. A. Williams, 1900–1; P. A. Sharp, 1901–3; H. L. Mills, 1903–4; W. D. King, 1905—.

Omaha (Hillside)—Organized 1886.—Revs. H. C. Crane, 1886–90; H. H. Morse, 1890; A. H. Ross, 1891; G. J. Powell, 1892–95; J. Flook, 1895–1900; H. G. Croker, 1902; W. F. Berger, 1903; H. L. Mills, 1904—.

Omaha (Park Vale)—Organized 1887.—Revs. M. L. Holt, 1887–90; A. Torbet, 1890; W. J. Paske, 1891–93; W. H. LeBar, 1895–96; F. H. Anderson, 1897–1900; T. A. Williams, 1900–1; P. A. Sharp, 1901–2; H. L. Mills, 1903–4; W. D. King, 1905—.

Paisley (Unadilla)—Organized 1892.—Revs. Thos Bell, 1893–96; D. K. Miller, 1897–1900; H. W. Cope, 1900–2; C. L. Myers, 1903; C. E. Buck (M.E.), 1904—.

Palisade—Organized 1889.—Revs. Wm. Woolman, 1889–90; J. H. Beitel, 1891–94; T. C. Moffatt, 1894–97; H. C. Halbersleben, 1904—.

Park (Elgin)—Organized 1885.—Revs. H. Griffiths, 1885–87; B. F. Pearson, 1888–91; A. C. Tueber, 1891–92; C. D. Thompson, 1893–95; C. H. Kershaw, 1896–97; W. Debenham, 1898; O. E. Ticknor, 1899–1900; J. Roberts, 1901–5.

Petersburg—Organized 1894.—Revs. T. Griffiths, 1895–97; S. Eveland, 1898; J. Roberts, 1898–1901; R. M. Travers, 1901–3; J. M. Kokjer, 1903–5.

Pickrell—Organized 1886.—Revs. H. Bates, 1885–87; H. C. Halbersleben, 1888–89; G. J. Battey, 1891–93; F. G. McHenry, 1893–96; E. E. Sprague, 1898; Geo. Scott, 1899–1900; H. Langley, 1902; J. S. Medlin (M. E.), 1903; R. E. Pogue (M. E.), 1904–5.

Pierce—Organized 1883.—Mr. J. W. Brooks (Stu.), 1882; Revs. E. P. Dada, 1884–85; D. J. Baldwin, 1886–88; W. J. Paske, 1888–91; A. G. Brande, 1891–95; C. D. Gearhart, 1896–1900; G. E. Taylor, 1900—.

Pine Camp—Organized 1905.—Mr. Albert Mygatt (Stu.), 1905—.

Plainview—Organized 1903.—Rev. J. J. Parker, 1903—.

Plymouth 1st.—Organized 1872.—Revs. H. Bates, 1872–78; J. Winslow, 1878; E. E. Webber, 1880; S. C. Dean, 1882–85; D. E. Hathaway, 1886; E. Cressman, 1888; L. B. Wharton, 1889; J. Cooper, 1890; J. B. Doolittle, 1893; G. J. Battey, 1895–97; A. L. Brown, 1898; J. A. Jones, 1898–1900; G. R. Martin, 1900–1; J. E. Storm, 1902–4; A. W. Nevill, 1904—.

Princeton (German) — Organized 1875. — Revs. G. Scheuerle, 1884–86; J. Morach, 1887–97; R. Hilkerbaeumer, 1897–1903; F. Gafert, 1904—.

Ravenna—Organized 1886.—Mr. Barstow (Stu.), 1886; Revs. R. M. Travers, 1886–88; C. B. Taylor, 1888–89; Wm. Haynes, 1889–90; J. B. Gilbert, 1891–92; T. W. Cole, 1893–94; F. W. Peas, 1895–99; C. J. Sage, 1899–1901; A. C. Townsend, 1901–3; S. H. Buell, 1903—.

Red Cloud—Organized 1874.—Revs. A. Maxwell, 1874–79; Geo. Bent, 1879–82; Q. C. Todd, 1882–84; J. G. Aikman, 1885–86; M. C. Butler, 1886–88; C. E. Taggart, 1889–91; E. L. Ely, 1891–94; H. O. Spellman, 1894–95; O. E. Ticknor, 1896–98; F. W. Dean, 1898–1902; W. Hauptman, 1902–3; G. H. Rice, 1904—.

Reno—Organized 1891.—Mr. M. W. Williams (Stu.), 1890; Revs. J. B. Brown, 1890–95; E. E. Preston, 1896–98; G. J. Battey, 1899–1900; J. B. Brown, 1901–2; J. H. Embree, 1903—.

Rising City—Organized 1875.—Mr. E. T. Lee (Stu.), 1881; Revs. J. E. Storm, 1883–85; J. C. Otis, 1887; W. P. Peas, 1887–91; F. C. Cockran, 1891–94; C. J. Sage, 1894–97; J. L. Fisher, 1898–1900; H. A. Shuman, 1900–2; F. G. Appleton, 1903–4; T. Jones (Stu.), 1904–5.

Riverton—Organized 1874.—Revs. S. N. Grout, 1875–79; J. M. Strong, 1879–82; Q. C. Todd, 1882–83; F. Bar-

ber, 1883–86; W. S. Hampton, 1886–88; D. W. Comstock, 1889; J. W. Hadden, 1890; F. Lawson, 1891–94; S. Williams, 1894–1905.

Rokeby—Organized 1893.—Revs. J. Doane, 1893–1900; Miss L. A. Wild, 1901–2.

Rosefield (Trenton)—Organized 1890.—Revs. C. E. Campbell, 1898; G. E. Lincoln, 1899–1900; G. T. Noyce, 1904—.

Santee—Organized 1836.—Revs. Artemas Ehnamani, 1867–1902; F. Frazier, 1902—.

Sargent—Organized 1893.—Revs. J. F. Smith, 1893–95; C. E. Howard, 1897–1900; B. H. Jones, 1900–1; J. H. and Mrs. Heiser, 1901–2; S. A. Van Luven, 1904—.

Scribner—Organized 1871.—Revs. W. Bruce, 1869–77; A. L. Seward, 1878–79; A. Doremus, 1879–80; M. B. Harrison, 1881—.

Seneca—Organized 1904.—Mrs. C. W. Preston (Lic.), 1904–5.

Seward—Organized 1887.—Revs. A. M. Darley, 1887; J. A. Dobson, 1888–90; G. A. Ray, 1891–92; C. B. Carlisle, 1893–94; T. W. C. Cheeseman, 1896–97; E. C. Burhans, 1898–1900; F. W. Leavitt, 1903—.

Shickley—Organized 1887.—Revs. J. G. Robertson, 1887; C. H. Eaton, 1887; E. L. Ely, 1889–91; F. Fox, 1891; E. Martin, 1892; G. J. Battey, 1893–95; W. R. Griffith, 1897; A. L. Squire, 1898; W. A. Alcorn, 1899–1901; E. W. Altvater, 1901–2; C. L. Hammond, 1903—.

Silver Creek—Organized 1874.—Revs. C. C. Starbuck, 1878; J. P. Dyas, 1880–82; M. H. Mead, 1883–85; J. Roberts, 1886–88; W. H. Houston, 1888–89; Mr. E. L. Marsh (Stu.), 1889; H. C. Halbersleben, 1890–92; I. J. Gardner, 1892; N. E. Gardner, 1893–94; Mr. W. B. Allis (Stu.), 1890; Mrs. E. B. Perkins, 1895–

97; W. S. Hampton, 1898–1900; W. A. Davis, 1901–2; N. E. Gardner, 1903–4; G. W. Mitchell, 1905—.

South Platte (Doniphan)—Organized 1894.—Revs. C. H. Huestis, 1899–1901; J. L. Cross (Stu.), W. A. Alcorn, 1902–4; R. Jones, 1904—.

Spencer—Organized 1891.—Revs. W. Loney, 1893–95; W. A. Hensel, 1896; G. Wadsworth, 1897–99; G. R. Martin, 1899–1900; F. Pile, 1901–2; W. J. Isaacs, 1903—.

Springfield—Organized 1878.—Revs. J. B. Gilbert, 1882–85; E. P. Dada, 1886–89; M. J. P. Thing, 1889–91; W. Radford, 1891–94; J. E. Storm, 1894–97; E. Cressman, 1897–1900; J. Foster, 1901–2; H. M. Triplett, 1902—.

Springview—Organized 1887.—Revs. J. E. Power, 1887–89; Mr. J. D. Hoffman (Stu.), 1889; J. W. Hadden, 1891–93; J. S. Van Alstine, 1894–95; S. Eveland, 1896; J. Kokjer, 1897–1900; W. A. Hensel, 1900; Wm. Haresnape, 1901–2; E. B. Sikes, 1904—.

Stanton—Organized 1870.—Revs. J. W. Kidder, 1870–78; M. H. Mead, 1878–82; J. W. Laughlin (Stu.), 1881; W. B. Dada, 1882–86; T. Kent, 1887; F. D. Green, 1888–89; C. B. Fellows, 1889–92; A. G. Washington, 1892–93; F. O. Hellier, 1893–94; H. M. Lyman, 1894–96; J. J. Klopp, 1898—.

Steele City—Organized 1872.—Revs. S. C. Dean, 1872–82; E. Cressman, 1882–86; H. J. Macomber, 1887–88; E. Durant, 1889–91; D. W. Comstock, 1891–92; Z. K. Heinzman, 1893–94; H. H. Avery, 1894–1902; E. Cressman, 1901–4; A. W. Nevill, 1904—.

Stockham (German)—Organized 1884.—Revs. G. Grob, 1888–90; M. Trieber, 1890–91; J. Bruse, 1893–94; R. Hilkerbaeumer, 1894–97; G. Essig, 1898; G. Grob, 1899—.

Stockville—Organized 1890.—Mr. H. F. Gilt (Stu.), 1888; Revs. A. C. Bartlett, 1893–97; A. G. Axtell, 1900–3; J. E. Craig, 1903—.

Strang—Organized 1886.—Revs. G. Taylor, 1886; J. G. Robertson, 1887; C. H. Eaton, 1887; E. L. Ely, 1889–91; F. Fox, 1891; E. Martin, 1892; G. J. Battey, 1893–95; W. R. Griffiths, 1897; A. L. Squire, 1898; W. A. Alcorn, 1899–1902; D. E. Thomas (Stu.), 1903; M. J. Millard, 1904—.

Superior (German)—Organized 1893.—Revs. F. Brennecke, 1894–96; P. Lich, 1897–98; J. B. Happel, 1899–1901; W. F. Vogt, 1901.

Sutton—Organized 1872.—Revs. D. B. Perry, 1872; C. H. Hibbard, 1873; J. Gray, 1874–77; C. F. Graves, 1878–80; Geo. Scott, 1881–83; E. H. Baker, 1883–86; H. B. Fry, 1887–88; F. C. Cockran, 1889–91; J. Flook, 1892–95; F. D. Jackson, 1896–97; J. B. Losey, 1898–1902; T. A. Dungan, 1903—.

Sutton (German)—Organized 1880.—Revs. E. Jose, 1880–83; H. Bentz, 1884–87; M. Treiber, 1888–91; J. H. Schlechter, 1892; J. Bruse, 1893; R. Hilkerbaeumer, 1894–97; G. Essig, 1897–99; G. Grob, 1899—.

Syracuse—Organized 1871.—Revs. J. Hall, 1875–76; J. M. F. Chessington, 1877–78; H. S. Thompson, 1879–81; M. F. Platt, 1881; E. H. Ashman, 1882–86; E. H. Baker, 1886–87; P. St. Clair, 1888–89; G. F. McHenry, 1889–91; C. W. Anthony, 1892–93; E. V. Gardner, 1894–98; J. Foster, 1899–1900; F. F. Lewis, 1901–4; F. E. Henry, 1904—.

Taylor—Organized 1893.—Revs. D. F. Bright, 1893–96; J. Poeton, 1896–99; E. L. Wismer, 1899–1900; S. Deakin, 1901–4; T. Evans, 1904—.

Thedford—Organized 1899.—Mr. E. W. Ellis (Stu.), 1899; Revs. G. H. Rice, 1900; C. W. Preston, 1900–5.

Timber Creek (Wolbach)—Organized 1897.—Revs. W. F. Essig, 1898; G. Henkelmann, 1899; F. A. Stoelting, 1900; J. B. Happel, 1901–2.

Trenton—Organized 1886.—Revs. G. W. Rich, 1886–87; U. C. Bosworth, 1888–90; J. H. Beitel, 1891–94; O. A. Palmer, 1894; D. Donaldson, 1895; D. F. Bright, 1896–97; G. E. Lincoln, 1899–1901; A. G. Axtell, 1902–4; G. T. Noyce, 1904—.

Turkey Creek (German) Friend—Organized 1894.—Revs. P. Lich, 1893; G. Essig, 1896–97; G. L. Brakemeyer, 1898; W. F. Vogt, 1904–5.

Ulysses—Organized 1877.—Revs. S. Barrows, 1876–82; J. F. Roberts, 1882; E. T. Lee (Stu.), 1882; J. E. Storm, 1883–85; J. F. Otis, 1886–87; W. S. Hills, 1888–90; O. A. Palmer, 1892–94; B. F. Diffenbacher, 1894–97; H. A. Shuman, 1898–1900; W. S. Hampton, 1901–5; A. J. Fitt, 1905—.

Urbana—Organized 1884.—Rev. R. S. Pierce, 1884—.

Venango—Organized 1888.—Revs. W. S. Hampton, 1889–92; G. W. Knapp, 1894–98; J. Croker, 1900–4; F. Barnard, 1905.

Verdon—Organized 1868.—Revs. W. S. Hills, 1881–84; M. H. Mead, 1885–87; J. T. Hull, 1887; C. W. Preston, 1888–92; D. L. Hillard, 1892–93; J. L. Fisher, 1894–96; W. J. Isaacs, 1896–1900; I. McRae, 1903–4; H. F. Bohn, 1904—.

Wahoo—Organized 1871.—Revs. J. F. Clarkson, 1874; W. B. Atkinson, 1897; J. Gray, 1896–81; E. E. Webber, 1882; H. M. Goodell, 1884; A. A. Cressman, 1886–92; J. G. Lange, 1892–95; W. H. Brearley, 1896; S. Wood, 1897; J. B. Stocking, 1899–1903; R. W. Burton, 1904–5.

Wallace—Organized 1888.—Revs. H. B. Fry, 1889–91; G. S. Biscoe, 1891–94; C. J. Murphy, 1894–98; I. McRae, 1898–1900; J. L. Fisher, 1900–1; A. W. Nevill, 1902–4; F. W. Gardner, 1904—.

Waverly—Organized 1876.—Revs. M. F. Platt, 1876–78; E. Cressman, 1879–81; R. Campbell, 1881–84; G. W. Richards, 1884; G. S. Biscoe, 1885–90; C. E. Enlow, 1891; I. L. Lowe, 1895–97; A. A. Cressman, 1898–99; O. L. Anderson, 1900; C. H. Huestis, 1902–5; T. Jones, 1905—.

Waverly (Swedish)—Organized 1904.—Rev. J. E. Swanson, 1904—.

Weeping Water—Organized 1860.—Revs. F. Alley, 1866–69; S. Barrows, 1870–73; J. B. Chase, 1874–78; C. F. Graves, 1880; G. Hindley, 1883; C. S. Harrison, 1893–7; S. I. Hanford, 1898—.

Wescott (Comstock)—Organized 1889.—Revs. H. Hitchcock, 1890; M. J. P. Thing, 1891–93; J. F. Smith, 1893–96; C. E. Howard, 1897–1900; B. H. Jones, 1900; J. H. and Mrs. Helser, 1901–3; S. A. Van Luven, 1904; J. H. Kraemer, 1905—.

West Cedar Valley (Elgin)—Organized 1874.—Revs. H. Griffith, 1874–83; D. E. French (Stu.), 1884; J. A. Milligan, 1884; H. H. Avery, 1884; H. Houlding, 1885; S. Pearson, 1887–89; H. O. Spellman (Stu.), 1889; A. C. Trieber, 1891; C. D. Thompson, 1893–95; C. H. Kershaw, 1896–97; J. Roberts, 1901–5.

West Hamilton (Doniphan)—Organized 1878.—Revs. Wm. Woolman, 1876–77; T. Pugh, 1879–80; Wm. Woolman, 1882; I. C. Hugh, 1883–85; J. H. Embree, 1885–90; E. Cressman, 1891–95; R. M. Travers, 1896–98; C. H. Huestis, 1899–1901; W. A. Alcorn, 1902–4; R. Jones, 1904—.

West Point—Organized 1878.—Revs. Geo. Scott, 1878–81; J. Oakey, 1881–85; G. C. Hall, 1886–87; C. H. Huestis, 1888–90; Wm. Haynes, 1890; S. Pearson, 1891–99; F. W. Leavitt, 1899–1903; C. A. Gleason, 1903–5.

Wilcox—Organized 1886.—Revs. J. W. Hadden, 1886–88; Mr. C. M. Severance (Stu.), 1888; W. S. Hampton, 1888–89; C. H. Huestis, 1890–92; W. P. Peas, 1893–94; S. I. Unger, 1895–96; O. E. Ticknor, 1897–98; W. H. Le Bar, 1899–1900; G. T. Noyce, 1901–4; G. I. Reeves, 1905—.

Willowdale (Plainview)—Organized 1881.—Revs. G. T. Noyce, 1895–1901; W. I. Isaacs, 1901–3; C. M. Thomas, 1903–5.

Wisner—Organized 1880.—Revs. Geo. Scott, 1878–81; J. Oakey, 1881–84; G. C. Hall, 1885–86; G. W. Brownjohn, 1887–90; D. L. Hillard, 1890–92; P. H. Hines, 1893–95; J. Foster, 1896; A. W. Ayers, 1897–1902; F. Baker, 1902; Geo. Scott, 1903—.

Wymore—Organized 1882.—Revs. C. E. Harwood, 1882–84; G. A. Coleman, 1884; J. V. Dimon, 1885–90; W. S. Woolworth, 1890; J. A. Milligan, 1891; J. V. Willis, 1892; S. F. Wilson, 1893–94; W. S. Hills, 1895; T. C. Moffatt, 1897; W. F. Berger, 1903–4; R. M. Travers, 1904—.

York—Organized 1872.—Revs. C. S. Harrison, 1873–75; H. Herrick, 1875; C. S. Harrison, 1876–82; C. H. McIntosh, 1882–83; H. S. Harrison, 1884–86; R. S. Lindsey, 1887–89; E. R. Leeper, 1889–92; R. T. Cross, 1893–1903; W. H. Medlar, 1903—.

IX

ALPHABETICAL LIST OF ALL MINISTERS WORKING IN THE STATE

The figures represent the pastors.

For correct showing of length and number of pastorates see Table VIII.

The pastorates still continuing are marked with a —.

Abbott, Rev. Amos..... Fairfield, 1878–79.
Abernethy, Rev. H. C.... Fairmont, 1878–87.
Adams, Rev. A. D..... Kearney, 1878–80.
Aikman, Rev. J. G..... Red Cloud, 1883.
Alcorn, Rev. Wm. A..... Shickley, 1899–1902,
Doniphan, 1902–04.
Alley, Rev. F..... Weeping Water, 1866–67,
Ord, 1867, Plattsmouth, 1869–71,
Crete and Wilber, 1873.
Dorchester, 1878.
Altvater, Rev. Ernest W.. Shickley, 1901, Grafton, 1903.
Anderson, Rev. Charles.. Gloversville, 1896.
Bloomfield, 1898, Addison, 1899.
Anderson, Rev. O. L..... Grant, 1899.
Lincoln Butler Avenue, 1899.
Waverly, 1900–02.
Anderson, Rev. Samuel.. Germantown, 1902.
Andress, Rev. J. H..... Grafton, 1894–96,
Long Pine, 1896,
Avoca, 1899–1901,
Chadron, 1901—.
Anthony, Rev. Charles W.
Evangelical Association. Syracuse, 1892–94.

Appleton, Rev. Fayette G. Linwood, 1898, Arlington, 1899, Arcadia, 1900, Rising City, 1903.
Archer, Rev. Wm. C..... Naponee, 1902–03.
Arnold, Rev. John..... Osborn (Ger.), 1886–88.
Armstrong, Rev. J..... Albion, 1878.
Ashmun, Rev. E. H..... Syracuse, 1882–86, Beatrice, 1886–88.
Askin, Rev. John..... Kearney, 1885–93.
Atkinson, Rev. W. B..... Wahoo, 1876.
Avery, Rev. Holly H..... Keya Paha divide, 1884. Steele City, 1894–1901.
Axtell, Rev. Archie G.... Eustis and Stockville, 1900, Trenton, 1902, Blair, 1904—.
Ayars, Rev. T. H..... Kearney, 1880–82, David City, 1883–86.
Ayers, Rev. Alfred W.... Arlington, 1889–92, David City, 1892–96, Omaha Pilgrim, 1896–97. Wisner, 1898–1902.
Bacon, Rev. J. F..... Neligh, 1895–99.
Baker, Rev. Arid A..... Burwell, 1892.
Baker, Rev. Henry Rolfe. Crawford, 1892.
Baker, Rev. E. H..... Sutton, 1883, Bradshaw, 1888–89, Grafton, 1889, Clay Center, 1890.
Baker, Rev. Franklin.... Wisner, 1902.
Baldwin, Rev. David J... Pierce, 1886–88.
Bandy, Rev. Paul S..... Ft. Calhoun, 1899, Fairfield to 1902.
Barber, Rev. Frank W... Cambridge, 1883, Riverton, 1882, Moline, 1886.
Barnard, Rev. Fred..... Grant, 1905, Madrid and Venango, 1905—.
Barron, Rev. John W.... Creighton, 1890.

Barrows, Rev. S..... Weeping Water, 1870–74,
Osceola, 1874–79, Ulysses, 1882.
Bartlett, Rev. Albert N... Stockville, 1890–93.
Baskerville, Rev. Mark...Aurora, 1888–91.
Bates, Rev. Henry..... Plymouth 1st, 1872–82,
Pickrell, 1885.
Batty, Rev. George J..... Cortland, 1890,
Shickley, Strang, Bruning, 1893,
Harbine, 1895,
Grand Island, 1898,
Hemingford, 1899,
Farnam, 1900.
Bayne, Rev. Thomas.... Columbus, 1876–78.
Beal, Rev. Byron..... Butler Co. 1st, 1880,
Cedar Rapids and
Linwood, 1884.
Bear, Rev. S. A. (M. E.).Brunswick, 1894–95.
Beaver, Rev. C. H.....Fairmont, 1899–05.
Beitle, Rev. Julius H..... Palisade, Trenton, 1891,
Hayes Co. 1st, 1892,
Eureka, 1898,
S. S. and P. Missionary,
Naponee, 1905—.
Bell, Rev. Thomas.....Palmyra, 1871, Paisley, 1893.
Belknap, Rev. Lafayette.. Aten and Herrick, 1888.
Benjamin, Rev. W. F
(Bap.) .....Monroe, 1903–05.
Bennett, Rev. W. P..... Crete, 1884–96.
Bennett, Rev. J. H..... Avoca, 1901–04,
Clay Center, 1904—.
Bent, Rev. George.....Red Cloud, 1879.
Benton, Rev. L. E..... Jalappa, Glenco,
Mapleville, 1875–76,
Beaver Crossing, 1878.

Berger, Rev. W. Francis.. Wymore, 1903,
Omaha Hillside, 1903–04.
Bentz, Rev. H..... Friend (Ger.), 1884,
Grafton (Ger.), 1885.
Berry, Rev. Geo. R..... Aten, 1889–90, Addison, 1890.
Berry, Rev. Loren F..... Fremont, 1887–90.
Bettex, Rev. Edward T.. McCook (Ger.), 1892–93.
Bidwell, Rev. John P.... Arlington, 1888.
Bisbee, Rev. C. G..... Fontanelle, 1866–67.
Instructor in School, 1870–75.
Supplying many of the smaller churches for a number of yrs.
Bird, Rev. M. B..... Avoca, 1905—.
Biscoe, Rev. Geo. S..... Clarks, 1879–86, Waverly, 1886,
Milford, 1890, Wallace, 1891–94.
Bohn, Rev. H. F..... Verdon, 1904-—.
Bosworth, Rev. Uriah C.. Genoa and Monroe, 1887,
Trenton, 1888, Bertrand, 1890.
Booth, Rev. Edwin, Jr... Long Pine, 1899,
Bloomfield, 1900–02,
David City, 1903,
Beatrice, 1904—.
Brakemeyer, Rev. Gustavus L..... Friend (Ger.), 1898–04,
Germantown, 1904—.
Brande, Rev. Alfred G... Pierce, 1891.
Breareley, Rev. Wm. H.. Wahoo, 1896.
Brennecke, Rev. Frederick (Ger.) ..... Superior and
Beaver Creek, 1894.
Brereton, Rev. James E... Ashland, 1886–92,
Sec. for Doane College,
Geneva, 1893–96.
Brett, Rev. Geo. Southwell, Grant, 1892–93.

Bright, Rev. D. Franklin. Taylor, 1893,
Fairview (Trenton), 1896.
Bross, Rev. H..... Crete, 1873–84, Chadron, 1885,
Gen. Miss. in N. W. Neb., 1886–90, State Supt. of Home Missions, 1890—.
Brown, Rev. Amasa A... Harvard, 1901,
Creighton, 1903—.
Brown, Rev. Aurelian L... Douglas, 1891, Howells, 1893,
Harbine, 1898, Irvington, 1899,
Talmage, 1901.
Brown, Rev. H. E..... Ordained by Gen. Assn.,
Pastor Fontanelle, 1866–67.
Brownjohn, Rev. G. W... Clarks, 1886, Wisner, 1887–90.
Brown, Rev. James M.... Butte, 1905—.
Brown, Rev. J. B..... Snake Creek, 1889,
Hyannis, 1890–95, Reno, 1902.
Brown, Rev. L. E..... Ogalalla, 1884.
Bruce, Rev. W..... Glenco, 1876–78.
Bruechert, Rev. F. H. W. Omaha (Ger.), 1885—.
Buettner, Rev. Henry.... McCook (Ger.), 1889–92.
Bruse, Rev. John..... Stockham, 1893,
Sutton (Ger.), 1893–94.
Buck, Rev. Charles E.
(M. E.)..... Paisley, 1904—.
Buell, Rev. Seth A..... Ravenna, 1903—.
Burhans, Rev. Paul C.... Seward, 1898.
Burling, Rev. Jas. P..... Kearney, 1897.
Bullock, Rev. Motier A.. Lincoln Vine St., 1899—.
Bunker, Rev. Fred R.... Fairmont, 1888–89.
Burt, Rev. J. S..... Itinerant Licentiate.
Burton, Robert W..... Havelock, 1902, Wahoo, 1904—.
Butler, Rev. M. C..... Exeter, 1883–86,
Red Cloud, 1886.

Butler, Rev. S. Wright... Omaha St. Mary's Ave., 1892–1900.
Buss, Rev. William..... Fremont, 1890–1902.

Calhoun, Rev. John S.... Bertrand, 1899, Indianola, 1900.
Camp, Rev. W. L..... Kearney, 1878, Wheatland, 1878.
Campbell, Rev. C. E..... Fairview (Trenton), 1898, Burwell, 1899–1902.
Campbell, Rev. Randolph. Blair, 1878, Waverly and Pleasant View, 1881–85.
Carlisle, Rev. Charles B.. Seward, 1893.
Carson, Rev. J. William.. Ashland, 1903—.
Case, Rev. A. M..... Blair, 1884–87.
Chase, Rev. J. B..... Butler Co. 1st, 1868, Fremont, 1869–72, Fontanelle, 1873.
Cheesman, Rev. T. W. C. Seward, 1896, Ashland, 1898.
Chessington, Rev. G. F. M. Syracuse, 1877.
Clancy, Rev. W. P..... Arlington, 1885.
Cleveland, Rev. H. C..... Hyannis, 1898, Naponee, 1900–02.
Clark, Rev. Allen..... Nebraska City, 1887.
Clark, Rev. G. B..... Monroe, 1891–92.
Clark, Rev. O. C..... Friend, 1883–85.
Clark, Rev. V. F..... David City, 1888–92, Holdrege, 1892–97, Neligh, 1903—.
Clarkson, Rev. J. F..... Wahoo, 1874.
Cockran, Rev. Florenzo C. Sutton, 1886, Rising City, 1891, Greenwood, 1895.
Cockran, Rev. Warren... Fairmont, 1876–78.
Coffman, Rev. Arthur W. Bertrand, 1888–89.
Cole, Rev. Thomas W.... Fairmont, 1889, Ravenna, 1893, Grand Island, 1894.

Coleman, Rev. George A.. Wymore, 1884–85.
Collier, Rev. J. L..... Nebraska City, 1877–79.
Comstock, Rev. Davillo W. Grand Island, 1887,
Riverton, 1889, Burwell, 1890.
Connett, Rev. Allen W... Burwell, 1889, Fairfield, 1890.
Conrad, Rev. Geo. A..... Omaha Saratoga, 1891,
McCook, 1903–05.
Cooper, Rev. James..... Harbine and Plymouth, 1890–93.
Cope, Rev. H. W. (M. E.) Paisley (Unadilla), 1900–02.
Cowan, Rev. J. W..... Crete, 1901—.
Craig, Rev. John E..... Farnam and Stockville, 1903—.
Crane, Rev. H. C..... Omaha Hillside, 1887–90.
Crawford, Rev. C. H..... Genoa and Monroe, 1883–84.
Crawford, Rev. M. A.... David City.
Crawford, Rev. Otis D... Columbus, 1893–94.
Cressman, Rev. A. A.... Camp Creek, 1879,
Albion and Boone, 1880,
Wahoo, 1886, Fairmont, 1892,
Grafton, 1896–97,
Waverly, 1898–1900,
Field Sec. for Doane College,
Grand Island, 1901–04.
Cressman, Rev. E..... Waverly, 1879,
Steele City, 1881, Aurora, 1887,
Plymouth, 1888, Doniphan, 1891,
Dodge and Howells, 1897,
Springfield, 1898,
Steele City, 1901–04.
Cresswell, Rev. William
(Pres.). ..... Ft. Calhoun, 1901.
Crocker, Rev. Herbert G.. Omaha Hillside, 1902–03.
Croker, Rev. John..... Grant, 1900,
Bertrand and Loomis, 1904.
Crofts, Rev. Geo. W..... Beatrice, 1892–1904.

Crosby, Rev. Samuel B.. Loomis, 1892, Eagle, 1893.
Cross, Rev. R. T..... York, 1893–1903.
Curry, Rev. David G..... Hay Springs, 1900–02.
Curtis, Rev. A. W..... Hastings, 1878,
David City, 1879.

Dada, Rev. E. P..... Pierce, 1884–86,
Springfield, 1886, Friend, 1889,
Hemingford, 1894–96.
Dada, Rev. W. B..... Stanton, 1882.
Davidson, Rev. Wm. E... Friend, 1887–88.
Davies, Rev. Arthur E.... Eustis, 1899–1900.
Davies, Rev. George..... Nursery Hill, 1871.
Davies, Rev. W. A..... Brunswick, 1893, Bladen, 1894,
Linwood, 1896,
Dodge, 1897–1901,
Monroe, 1900–02.
Davis, Rev. Joseph W.... Neligh, 1888.
Darley, Rev. Alexander M., Seward, 1887–88.
Deakin, Rev. Samuel..... Hay Springs, 1888–93,
Cowles, 1893, Taylor, 1901,
Cowles, 1904—.
Dean, Rev. Amos N..... Freewater, 1881,
Morning Star and Moline, 1881,
Naponee, 1884–85,
Cambridge, 1884–89,
Oxford, 1885, Talmage, 1889,
Eagle, 1890, Douglas, 1894,
Friend, 1895.
Dean, Rev. Benj. A..... Clarks, 1878,
Exeter and Grafton, 1879–83.
Dean, Rev. Edwin B..... South Bend, 1890.
Dean, Rev. F. W..... Red Cloud, 1898,
McCook, 1902–03.

Dean, Rev. S. C. . . . . Jenkins Mills, 1872,
Steele City, 1874–82,
Plymouth, 1882,
South Bend, 1885–90.
Debenham, Rev. Walter
(Presbyterian) . . . . . Park (Mentorville), 1898–99.
De Long, Rev. Thomas W. . Ainsworth, 1888–95.
Demorest, Rev. W. L. . . . Grand Island, 1888–89.
Denney, Rev. Wilson. . . . . Nebraska City, 1884,
Ashland, 1892–97.
Dickenson, Rev. Geo. L. . Alma, 1888, Naponee, 1889.
Dickenson, Rev. Mrs. M. J., Linwood, 1902—.
Dietrick, Rev. Henry J. . . Butte, Zion's, 1901, Hope, 1902.
Diffenbacher, Rev. B. F. . . . Mainland, 1877,
Sarpy Center, 1878,
Louisville, 1879–83,
Arlington, 1883,
Hay Springs and
Rushville, 1885–88,
Ulysses, 1894, Eagle, 1898,
Irvington, 1900–03,
Omaha Saratoga, 1904—.
Dimmock, Rev. S. R. . . . . Lincoln, 1873.
Dimon, Rev. J. V. . . . . Wymore, 1885.
Dixon, Rev. J. J. A. T. . . . Irvington, 1871.
Doane, Rev. John. . . . . Grand Island, 1889–93,
Lincoln Plymouth, 1893–1902,
Fremont, 1902—.
Dobson, Rev. John A. . . . Seward, 1888.
Donaldson, Rev. David. . . Trenton, 1895–96.
Doolittle, Rev. J. B. . . . . Grafton, 1880–87,
Farnam, 1890–93,
Harbine and Plymouth, 1893–95.
Doremus, Rev. Andrew. . . Glencoe, 1879.

Dorsey, Rev. Geo. N..... Hubbell and Chester, 1881.
Douglas, Rev. Clinton.... Albion, 1900–03.
Douglas, Rev. Thomas... Fontanelle, 1870.
Douglas, Rev. T. O..... Franklin, 1902—.
Dresser, Rev. Amos..... Butler Co. 1st, 1870,
Linwood, 1875, Indianola, 1879,
Guide Rock, 1885,
Camp Creek, 1886–96,
Minersville, 1893,
Duncan, Rev. Calvin W.. Ogalalla, 1903,
Holdrege, 1905—.
Dungan, Rev. Geo..... Indianola, 1882,
McCook, 1882–86.
Dungan, Rev. Thomas A. Sutton, 1903—.
Durrant, Rev. Edward... Steele City, 1889,
Alma and Blyville, 1891.
Duryea, Rev. Joseph T... Omaha 1st, 1888–94.
Dyas, Rev. J. P..... Silver Creek, 1879,
Genoa and Monroe, 1880–83.
Dyke, Rev. Thomas..... Naponee, 1904,
Aten and Crofton, 1905—.

Eastman, Rev. W. F..... Osceola, 1882, Richmond, 1884,
Greeley, 1885, Rushville, 1886.
Eaton, Rev. Cyrus H..... Shickley, 1887.
Egerland, Rev. Franz.... Crete (Ger.), 1897–1902.
Ehnamani, Rev. Artemas.. Santee Agency, 1867–1902.
Elliott, Rev. John E..... Columbus, 1870–75.
Ellis, Rev. Jacob T..... Neligh, 1893–94.
Ellis, Rev. John T..... Dustin, 1903, Naper 1904,
Campbell and Bladen, 1905—.
Ely, Rev. Edward L..... Shickley, 1889–91,
Red Cloud, 1891,
Omaha Saratoga and
Cherry Hill, 1894–96.

Embree, Rev. J. H..... Doniphan, 1885, Trumbull, 1888,
Loomis, 1900,
Bertrand, 1902–03,
Hemingford, 1903–05,
Reno, 1905.
Emerson, Rev. C. H..... Creighton, 1871.
Emerson, Rev. F. E..... Osceola, 1886.
Enlow, Rev. Charles E... Greenwood, 1891,
Waverly, 1891,
Havelock, 1892–93.
Essig, Rev. Gotleib..... Friend (Ger.), 1895,
Stockham (Ger.), 1897.
Hayes Co. 1st, 1899–1902.
Evans, Rev. H. M..... Burwell, 1895,
Grand Island, 1896–97,
Cummings Park, 1904—.
Evans, Rev. Thomas..... Brewster, 1900–04.
Taylor, 1904, Almeria, 1905—.
Eveland, Rev. Samuel.... Ainsworth, 1895–98,
Springview, 1896,
Petersburg, 1898.

Falk, Rev. Theo..... Crete (Ger.), 1880.
Farnsworth, Rev. Arthur. Norfolk 2d, 1893,
Dodge and Howells, 1894–96,
Nebraska City, 1896.
Farwell, Rev. Asa..... Ashland, 1871.
Fellows, Rev. C. B..... Pilger and Stanton, 1889.
Fellows, Rev. Wm. W.... Fairmont, 1887–88.
Ferguson, Rev. Frank L.. Chadron, 1890.
Fifield, Rev. L. B..... Lincoln 1st, 1870–72,
Kearney, 1874–78.
Finch, Rev. J. B..... Nebraska City, 1865–67.
Fisher, Rev. James A.... Omaha Plymouth, 1894–95.

Fisher, Rev. Jessie L..... Verdon, 1894,
Camp Creek, 1896–98,
Rising City, 1898–1900,
Curtis and Wallace, 1900–02.
Fitch, Rev. Albert..... Irvington, 1874,
Central City, 1875,
Chapman, 1879.
Fitt, Rev. A. J..... Eagle, 1904, Ulysses, 1905—.
Flook, Rev. Jacob..... Indianola, 1888–92,
Sutton, 1892–95,
Omaha Hillside, 1895,
Kearney, 1903—.
Folsom, Rev. Arthur J... Alma, 1902,
Omaha Plymouth, 1904—.
Forbs, Rev. Frank S..... Omaha Saratoga, 1888,
Nebraska City, 1889.
Forbs, Rev. W. H..... White Water, 1883.
Foster, Rev. John..... Wisner, 1896, Cambridge, 1897,
Syracuse, 1899,
Springfield, 1902.
Foster, Rev. Roswell..... Nebraska City, 1867.
Foster, Rev. W. C..... Nebraska City, 1869.
Fox, Rev. Frank..... Shickley, Strang, and
Bruning, 1891–92.
Francis, Rev. Silas F..... Fontanelle, 1857.
Frazier, Rev. Francis.... Santee, 1902—.
Frazier, Rev. Albert..... Niobrara, 1905—.
French, Rev. D. E..... Arborville, 1903—.
French, Rev. H. A..... Milford, 1872–83,
Greenwood, 1883–90,
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Olive Branch, 1895–96.
Fry, Rev. Holland B..... Pilger and Stanton, 1889.

Gafert, Rev. Fredrick.... Princeton, (Ger.), 1904—.
Gammon, Rev. Robert W. Monroe, 1890–91.
Gardiner, Rev. G. A..... Eustis, 1904–05.
Gardner, Rev. E. V..... Syracuse, 1894,
Grand Island, 1899.
Gardner, Rev. F. W..... Blair, 1899, Curtis, 1904,
Wallace, 1904—.
Gardner, Rev. Isaac J.... Crawford, 1891,
Silver Creek, 1892–93.
Gardner, Rev. N. E..... Hemingford, 1886–90,
Silver Creek, 1893, Genoa, 1894.
Arborville, 1895–99,
Hemingford, 1903,
Silver Creek, 1904.
Gates, H. N..... Supt. Home Missions, 1874–80.
Gaylord, Rev. Reuben.... Omaha, 1857,
State Supt. H. M., 1864–70,
La Platte, 1870,
Deceased at Fontanelle,
Jan. 10, 1880.
Gearhart, Rev. Charles D. Indianola, 1892, Pierce, 1896,
Newman's Grove, 1900,
Ainsworth, 1902–05.
Geer, Rev. Herman..... Bradshaw, 1887–88.
Giddings, Rev. William... Cedar Bluffs, 1871.
Gilbert, Rev. J. B..... Fontanelle, 1880,
Springfield, 1882,
Exeter, 1886–1891,
Ravenna, 1891.
Gleason, Rev. Charles A.. West Point, 1903–05,
Fairmont, 1905—.
Goerlitz, Rev. G. Wolde-
man. ..... Hastings (Ger.) and
Inland, 1894–95.
Goodell, Rev. H. M..... Blair, 1882, Wahoo, 1884–86.

Goodell, Rev. J..... DeWitt, 1876–77.
Gordon, Rev. Thomas.... Nebraska City, 1876–77.
Graham, Rev. Robert N.. Havelock, 1901,
Bloomfield, 1903—.
Addison, 1903.
Gregory, Rev. Lewis..... Lincoln 1st, 1875–99.
Graves, Rev. C. F..... Sutton, 1878-80,
Weeping Water.
Grawe, Rev. J. F..... Wilber and Highland, 1881.
Gray, Rev. John..... Sutton, 1874–76, Wahoo, 1876,
Columbus, 1882,
Ainsworth, 1883,
Butte, 1898–1902.
Gray, Rev. R. Y..... Addison, 1898–99.
Green, Rev. Fred D..... Stanton, 1888–89.
Griffith, Rev. Harvey..... Clear Water, 1873, Neligh, 1875,
Much missionary work.
Griffiths, Rev. Thomas... Petersburg, 1895,
Geneva, 1897—.
Griffiths, Rev. Wm. R.... Shickley, Strang, and
Bruning, 1897–98.
Grob, Rev. Gottfried..... Inland (Ger.), 1887,
Hastings, 1890, Sutton, 1899,
Sutton (Ger.), 1899—,
Stockham —.
Grob, Rev. John..... Inland (Ger.), 1886–87.
Grout, Rev. S. N..... Elmore, 1869–70,
Franklin Co. 1st, 1874.
Grupe, Rev. Fred W..... Farnam, 1898,
Campbell and
Bladen, 1898–1900.
Hadden, Rev. J. W..... Alma, 1884, Freewater, 1885,
Wilcox, 1886, Moline, 1887,
Upland, 1888, Riverton, 1890,
Springview, 1891, Out stations.

Hadsel, Mr. W. T. (M. E.) ..... Hyannis and Bingham, 1905—.
Haines, Rev. S. S. ..... Arborville, 1881–82, and Randolph.
Halbersleben, Rev. H. C. .. Highland, 1887, Cortland, 1888–90, Silver Creek, 1890, Linwood, 1892, Irvington, 1896, Exeter, 1899–1901, Indianola, 1901–03, Palisade, 1904—.
Hall, Rev. E. J. ..... Precept, Stoughton, Vailton, 1885.
Hall, Rev. George C. ..... Wisner, 1885, West Point, 1886, Nebraska City, 1892–96.
Hall, Rev. James. ..... Syracuse, 1874.
Hamlin, Rev. Christopher R. ..... Lincoln Plymouth, 1902–04.
Hammond, Rev. Charles L. Grafton, and Shickley, 1903—,
Hampton, Rev. W. S. ..... Arborville, 1877, Cambridge, 1880, Franklin, 1882, Riverton, 1886, Wilcox, 1888, Grant, 1889, Ogalalla, 1894, Brule, 1897, Silver Creek, 1898, Ulysses, 1901–04, Howells and Dodge, 1905—.
Hand, Rev. Leroy S. ..... Omaha Saratoga, 1896, Arlington, 1900–02.
Hanford, Rev. S. I. ..... Long Pine, 1887, Aurora, 1891, Weeping Water, 1898—.
Hannan, Rev. W. E. ..... Dunning, 1905, Eustis and Loomis, 1905—.

Happel, Rev. John B..... Superior, 1899,
Germantown, 1902–03,
Outstations.
Hardcastle, Rev. Wm.... Cambridge, 1899–1903.
Hardy, Rev. James W.... Bloomfield and
Addison, 1891–92,
Aten, 1893–94.
Harrison, Rev. C. S..... York, 1876–82,
Franklin, 1884–91,
Weeping Water, 1893–97,
Grafton, 1900, Clay Center, 1900.
Harrison, Rev. H. S..... Centerville, 1881, York, 1884.
Harrison, Rev. James.... North Bend, 1886.
Harrison, Rev. H. R..... Hastings, 1905—.
Harrison, Rev. M. B..... Scribner, 1881—.
Harsnape, Rev. Wm..... Long Pine, 1901,
Norfolk 2d, 1903—.
Hart, Rev. William H.... Arborville, 1899–1900,
Friend, 1900–03.
Harwood, Rev. C. E..... Wymore, 1882,
Fairfield, 1884–89.
Haskin, Rev. Spencer C.. Clearwater, 1890.
Hatch, Rev. Fredrick A.. Omaha Plymouth, 1900–04.
Hathaway, Rev. Daniel E. DeWitt, 1886,
Plymouth, 1886–88.
Haviland, Rev. B. F..... Hastings and Harvard, 1873.
Hauptman, Rev. William. Genoa, 1900–02,
Red Cloud, 1902–03,
Alma, 1904–05.
Hawkes, Rev. G. B..... McCook, 1905—.
Hawkins, Rev. Newman H. Indianola and Noble, 1904—.
Hayes, Rev. Edward L... Danbury, 1898.
Haynes, Rev. William.... Ravenna, 1889,
West Point, 1890,
Exeter, 1891–92.

Healey, Rev. Sullivan Scott. ..... Hastings, 1894–95.
Healy, Rev. Frank D.... Bertrand, 1895–99.
Heathcote, Rev. Arthur S.. Bladen, 1897.
Heaton, Rev. I. E..... Fremont, 1856–59.
Heide, Rev. G. O. (Bap.).. Monroe, 1904.
Hellier, Rev. Frank O.... Maple Creek (Stanton), 1893–94.
Helser, Rev. Mrs. Mary A. Sargent, 1902–04.
Heinzman, Rev. Z. K.... Steele City, 1893.
Henderson, Rev. J. H.... Grand Island, 1893.
Henklemann, Rev. Gustavus L..... Timber Creek, 1899, Lincoln (Ger.), 1900, Hayes Co. 1st (Ger.), 1902, McCook (Ger.), 1902—.
Henry, Rev. F. Edmonds. Omaha Saratoga, 1900, Syracuse, 1904—.
Hensel, Rev. William A.. Spencer, 1896–98, Dustin, 1900, Napier, 1903.
Herbert, Rev. Joseph E... Ainsworth, 1883, Huntington and Trumbull, 1886, Grafton, 1887.
Herrick, Rev. H..... York, 1875.
Herring, Rev. H. C..... Omaha 1st, 1898—.
Hertel, Rev. Arthur..... York (Ger.), 1888.
Hess, Rev. Henry..... Niobrara, 1898, Hope (Ger.), 1899–1902, Butte (Ger.), 1903—.
Heustis, Rev. H. C..... Cortland, 1884, Bertrand, 1886–88, West Point, 1888, Freewater, 1890, Exeter, 1892, Doniphan, 1899–1902, Waverly, 1902–05.

Hibbard, Rev. Charles.... Exeter and Sutton, 1873,
Fairmont, 1874.
Hicks, Rev. George C.... Avoca, 1891.
High, Rev. Jedd A..... Arborville, 1892–95.
Hilkerbaumer, Rev. R.... Guide Rock (Ger.), 1889,
Beaver Creek, 1893,
Nelson, 1894,
Hallam, 1897–1903.
Many Outstations.
Hill, Rev. E. C. W..... Talmage, and
Camp Creek, 1883–86.
Hilliard, Rev. D. C..... Avoca, 1889.
Hills, Rev. William S.... Council, 1872, Aurora, 1873,
Seeley, 1875, Grafton, 1878,
Richardson Co. 1st and 2d and
Verdon, 1881–85,
Eagle, 1886–88, Ulysses, 1888,
Wymore, 1895, Alma and
Naponee, 1896.
Hindly, Rev. Geo..... Nebraska City, 1881–84,
Weeping Water, 1883–93.
Hines, Rev. P. H..... Dodge, 1891, Howells, 1892,
Wisner, 1893, Geneva, 1896–97.
Hinman, Rev. Herbert J.. Clarks and Genoa, 1879,
David City, 1900–02.
Hitchcock, Rev. Howard. Arcadia, 1889.
Hobein, Rev. Edward L.. Hallam (Ger.), 1903—.
Hodel, Rev. Abram..... Culbertson (Ger.), 1890,
McCook, 1893.
Hoffman, Rev. John H... Kearney, 1893–94.
Holt, Rev. M. L..... Knox Co. 1st, 1880,
Plainview, 1881,
Omaha Park View, 1887–90.
Holton, H. F. (Stu.)..... Bertrand, 1904—.

Homsaker, Rev. David S. Ft. Calhoun, 1898–99.
Hopkins, Rev. William H. Aurora, 1898–1901.
Houlding, Rev. H..... Gloversville and
West Cedar Valley, 1885.
House, Rev. J. T..... Greenwood, 1894–95.
Houston, Rev. Warren H. Macon, 1886,
Silver Creek, 1888,
Bladen, 1889–91,
Arcadia, 1898–1900.
Houston, Rev. Albert S... Indianola, 1895–97.
Howard, Rev. Charles E.. Sargent, 1897, Dodge, 1900,
Fairview, 1901–02.
Hughs, Rev. I. C..... Doniphan, 1883–85.
Hurlbert, Rev. E. B..... Fontanelle, 1858,
Irvington, 1865,
Papillion, 1866–68.
Hull, Rev. G. H..... Fairfield, 1899.
Hull, Rev. Irving T..... DeWitt and Talmage, 1889.
Humphrey, Rev. C. C.... Camp Creek, 1871,
Osceola, 1873, Albion, 1874–78.
Hunt, Rev. T. C..... Hastings, 1901–04.
Hunt, Rev. W. S..... Columbus, 1890, Harvard, 1904.
Hulbert, Rev. J. M..... Flag Butte, 1890.

Iden, Rev. Alpheus J..... Addison and Crofton, 1903–04,
Genoa, 1905—.
Irvine, Rev. Alexander F. Omaha Pilgrim, 1894–96.
Isaacs, Rev. William J... Verdon, 1896–1903,
Spencer, 1903—.

Jackson, Rev. Frank D... Sutton, 1896,
Omaha Pilgrim, 1897–1900.
James, Rev. David R..... Cambridge, 1895.
James, Rev. George W... Creighton, 1894–1900.

Jefferies, Rev. John..... Crawford, 1893–96,
Norfolk, 2d, 1896,
Camp Creek, 1902—.
Johnson, Rev. Jonas..... Lincoln Swedish, 1898.
Johnson, Rev. Samuel W. Richmond, Belknap, and
Dustin, 1889–1890.
Jones, Rev. Burton H.... Hyannis, 1897–98,
Hay Springs, 1898–1900,
Sargent, 1900–02.
Jones, Rev. D. J..... DeWitt, 1877–78.
Jones, Rev. J. V..... Carroll, 1905—.
Jones, Rev. J. A..... Richardson Co. 1st and
Elmore, 1873–74.
Jones, Rev. John A..... Harbine, 1899.
Jones, Rev. L. H..... Fontanelle, 1864–68,
Lone Tree, 1872.
Jones, Rev. Samuel..... Carroll (Welsh), 1891–1901.
Jones, Rev. Thomas..... Brule, 1903–04,
Rising City, 1905,
Waverly, 1905—.
Jones, Rev. Richard..... West Hamilton,
Doniphan and
South Platte, 1905—.
Jose, Rev. Emanuel..... Scott Precinct, 1876,
Friend (Ger.), 1883.

Kelsey, Rev. Joel S..... McCook, 1886.
Keniston, Rev. Geo. N... Keystone and
Loomis, 1898–99.
Kenniston, Rev. O. V.... Dustin, 1899–1900.
Kent, Rev. Thomas..... Knox Co. 1st, 1884, Pilger and
Stanton, 1887–88.
Kerr, Rev. Joseph..... Bertrand, 1892–93.
Kershaw, Rev. C. H..... Park and Mentorville and
West Cedar Valley, 1896.

Kidder, Rev. Josiah..... Arlington, 1893.
Kidder, Rev. J. W..... Norfolk and Stanton, 1870–78,
Oakdale, 1878.
Killip, Rev. Robert..... Genoa, 1889–90.
King, Rev. J. C..... Bethel, Newcastle and
Martinsburg, 1883–86.
King, Rev. Willet D..... Hyannis, 1903, Cherry Hill and
Park Vale Omaha, 1905—.
Klopp, Rev. John J..... Stanton and
Maple Creek, 1898—.
Knapp, Rev. George W.. Grant, 1894–98, Ogalalla, 1898,
Hay Springs, 1902—.
Knowles, Rev. David.... Salt Creek, 1869,
Greenwood, 1879–83.
Kokjer, Rev. Jordan M... Springview, 1897, Cowles, 1901,
Petersburg, 1903–05,
Brunswick, 1905—.
Kraemer, Rev. Julius H.. Center, and Wescott and
Comstock, 1905—.

Lamb, Rev. G. S..... Milford, 1883–90.
Lange, Rev. John G..... Wahoo, 1892, Leigh, 1895–99.
Langley, Rev. Harry..... Pickrell, 1902.
Lansborough, Rev. J. F.. Holdrege, 1904–05.
Larkins, Rev. James W... Blair, 1901–03.
Lawson, Rev. Francis.... Riverton, 1891.
Leavitt, Rev. William.... Ashland, 1878–86.
Leavitt, Rev. Fred W.... West Point, 1899–1903.
Seward, 1903—.
LeBar, Rev. William H... Omaha Park Vale, 1895,
Wilcox, 1899,
Hiland Center, 1905,
Cortland, 1904–05.
Leeper, Rev. Edward R.. York, 1889–92.

Lewis, Rev. F. F..... Holdrege, 1898–1901,
Syracuse, 1901–04.
Lewis, Rev. E. M..... 1864.
Lewis, Rev. Thomas G... Pleasant Ridge, 1887.
Libby, Rev. Edward H... Cumminsville, 1886–1902.
Lich, Rev. John..... Friend and Grafton (Ger.),
1885–89,
Lincoln (Ger.), 1902—.
Lich, Rev. Peter..... Friend (Ger.), 1892,
Deshler, 1895,
Superior, 1897–99.
Lincoln, Rev. George E.. Trenton, 1899.
Lindsay, Rev. Robert S.. York, 1887–89.
Linskea, Rev. J. B..... Wilber, 1880.
Little, Rev. Charles..... Lincoln 1st, 1868–69.
Lipe, Rev. W. A..... Omaha Cherry Hill, 1891.
Loney, Rev. Wesley (Ch.
of Disc)..... Butte and Spencer, 1893.
Losey, Rev. John B..... Sutton, 1898.
Lowe, Rev. C. Marshall.. Genoa and Monroe, 1902–04,
Wattsville, 1902–02.
Lowes, Rev. J. E..... Cedar Creek and
Boone Co. 1st., 1872.
Lyman, Rev. Henry Martin. ..... Stanton and
Maple Creek, 1894.

Macomber, Rev. Hiram.. Steele City, 1887.
Maile, Rev. John..... State Supt. Home Missions,
1884–89.
Manss, Rev. William H... Lincoln 1st, 1898–1903.
Manwell, Rev. B. T..... Plattsmouth, 1871.
Marsh, Rev. A. F..... New England Valley, 1882,
Neligh, 1882.

Marsh, Rev. L. J..... Grand Island, 1904—.
Marshall, Rev. William... Alma and Naponee, 1881.
Martin, Rev. Edwin..... Shickley, 1892,
Addison, 1893–96.
Martin, Rev. George R... Spencer, 1899, Harbine, 1900,
Arborville, 1902,
Milford, 1903–04.
Martinis, Rev. A..... Cowles and
Wheatland, 1884–85.
Mason, Rev. James W.... Danbury, 1905—.
Mason, Rev. L. T..... Camp Creek, 1881.
Maxwell, Rev. A..... Fairmont, 1872, Aurora, 1873,
Red Cloud, 1874,
Wheatland, 1878,
Loup City, 1880.
May, Rev. Jacob..... Culbertson, 1888–89.
May, Rev. Thomas F.... Campbell, 1904—.
MacAyeal, Rev. Howard S. Cambridge, 1889–95,
Omaha Plymouth, 1895.
McDougall, Rev. Geo. L.. Bloomfield, 1903.
McHenry, Rev. Feargus.. Syracuse, 1889, Cortland, 1893.
McHenry, Rev. Geo. F... Burwell, 1888.
McIntosh, Rev. C. H..... York, 1882–84.
McKinney, Rev. James E. Havelock, 1897.
McLeary, Rev. Owen L.. Clearwater and
Gloversville, 1893.
McLean, Rev. Thomas D. Blair, 1893–94.
McRae, Rev. Isaac..... Wallace, 1898,
Newcastle, 1900–02,
Verdon, 1903, Havelock, 1904—
Mead, Rev. M. H..... Norfolk, 1878, Stanton and
Silver Creek, 1883–85,
Verdon, 1885.
Medlar, Rev. William H.. York, 1903—.

Medlin, Rev. J. S. (M. E.) Pickrell, 1903–04.
Menzi, Rev. Ernest U.... Curtis, 1900–01.
Merrill, Rev. C. W..... State Supt. of Home Missions, 1880–84.
Merrill, Rev. Elijah W... Pleasant View, 1883.
Merrill, Rev. O. W..... State Supt. of Home Missions, 1870–74.
Myers, Rev. L. L..... Paisley, 1903–04.
Miles, Rev. M. N..... Calla, 1870.
Millard, Rev. Martin J... De Witt, 1902, Strang and Benning, 1904—.
Miller, Rev. Albert C.... Dodge, 1902–04.
Milligan, Rev. J. A..... Ainsworth, 1884–86, Long Pine, 1886–87, Omaha, Saratoga and Cherry Hill, 1887–88, Wymore, 1891–92.
Mills, Rev. Herbert L.... Omaha Cherry Hill, 1903, Hillside, 1904—.
Mitchell, Rev. G. W..... Juniata, 1882 (Stu. 3 Mo.), Bethel, 1884, Newcastle, 1885, Dustin, 1886, Avoca, 1887, Arborville, 1888–92, Franklin, 1892–02, Clarks, 1905—, Silver Creek.
Moffatt, Rev. T. Clemence. Hayes Center and Palisade, 1894, Wymore, 1897–1903.
Mollenbeck, Rev. B..... Fairmont (Ger.), 1873.
Monroe, Rev. Geo. A.... Milford, 1895, Columbus, 1900—.
Morach, Rev. Jacob..... Olive Branch, 1887, Hallam, 1893–97.
Morley, Rev. John..... Avoca, 1884–87, Victoria, 1887.

Morse, Rev. Henry H.... Omaha Hillside, 1890–91.
Morse, Rev. M. W..... Crete, 1896–1901.
Morse, Rev. Robert C.... Fairfield, 1889–1890.
Moslander, Rev. Franklin V..... Neligh, 1900–03.
Mounts, Rev. S. A..... Upland, 1892, Campbell, 1893.
Murphy, Rev. Charles J.. Wallace, 1894–98.
Mygatt, Mr. Albert..... Bassett, 1904—,
Pine Camp, 1905—.

Nelson, Rev. J. W..... Hastings, 1898–1902.
Neuman, Rev. L..... Friend (Ger.), 1889–91.
Neuman, Rev. Isaac..... Beaver Creek (Ger.), 1888–89.
Newell, Rev. A. F..... Lincoln Vine St., 1893–99.
Nevill, Rev. Alfred W. (Friend). ..... Wallace, 1902–04, Harbine, Plymouth and Steele City, 1904—.
Nichols, Rev. Joseph (M. E.). ..... Calhoun, 1894.
Norcross, Rev. L. P..... Osceola, 1879–82.
Norval, Rev. W. O..... Vailton, 1888.
Noyce, Rev. Geo. T..... Irvington, 1893–94, Brunswick, 1895, Wilcox, Hildreth, Trenton, 1901–04, Fairview, 1904—.
Noyce, Rev. Joseph C.... Clemen, 1902, Mumper, 1901–03, Brewster, 1904–05, Moulton, 1905—.

Oakey, Rev. James..... West Point and Wisner, 1881, David City, 1886–88.
Osgood, Rev. Robert S... Harvard, 1898–99.
Otis, Rev. A. J..... Bradshaw, 1889.
Otis, Rev. Jonathan T..... Ulysses and Rising, 1886,

Irvington, 1887–93.
Osthoff, Rev. E. C..... Lincoln (Ger.), 1898–1900.
Oxley, Rev. Charles G... Cortland, 1904–04.
Packard, Rev. N. L..... Ainsworth, 1884,
Gen. Miss., 1904—.
Page, Rev. B. G..... Dorchester, 1873,
Friendville, 1875–78.
Page, Rev. H. P..... Harvard, 1877, Exeter, 1878.
Page, Rev. W. D..... Cowles, 1885, Guide Rock, 1886,
Curtis, 1888.
Palmer, Rev. E. S..... Omaha, 1867.
Palmer, Rev. Oscar A.... Ulysses, 1892, Trenton, 1894–95.
Parish, Rev. Geo. R..... Leigh and Howells, 1887,
Harvard, 1888–89.
Parker, Rev. J. J..... Norfolk, 1885–01,
Kearney, 1901–02,
Plainview, 1903—.
Paske, Rev. William J.... Newcastle, 1886, Pierce, 1888
Omaha Park Place, 1891.
Payne, Rev. W. B..... Friend, 1897,
Arborville, 1900–02,
Exeter, 1902—.
Paxton, Rev. R. F..... Ainsworth, 1905—.
Pearson, Rev. B. F..... Gloversville, 1888.
Pearson, Rev. Samuel.... Bethel and Martinsburg, 1886,
Oxford, 1887, Dodge and
Howells, 1888–91,
West Point, 1891.
Peas, Rev. Frank W..... Albion, 1892–95,
Ravenna, 1895, Alma, 1899–1902.
Peas, Rev. W. P..... Rising City, Irvington, 1890,
Ogalalla, 1891, Freewater, 1893,
Wilcox and Hildreth, 1894,
Hay Springs, 1894–98.

Pelton, Rev. Geo. S.... Omaha 3d, 1883.
Penniman, Alfred B..... Omaha 3d, 1887.
Perkins, Rev. Mrs. E. B.. Clarks, 1893, Silver Creek, 1895,
Clay Center, 1896–99,
Clarks, 1899–1904.
Perkins, Rev. Geo. B..... Blair, 1894.
Perry, Rev. D. B..... Aurora, 1872, Called to
Doane Col., 1872.
Perry, Rev. Frank S..... Leigh, 1892-93, Brule and
Ogalalla, 1898.
Peterson, Rev. C. E..... Lincoln (Swedish), 1898–1902.
Pettit, Rev. Samuel A.... Naponee, 1890, Moline, 1891,
Clearwater, 1892,
Gloversville, 1892–93.
Phipps, Rev. Wm. C..... Wescott, 1897.
Pierce, Rev. Robert..... Phelps (Welsh), 1884,
Urbana, 1884—.
Pile, Rev. Francis..... Spencer, 1901,
Campbell, 1903–04.
Plass, Rev. Norman..... Lincoln Plymouth, 1893.
Platt, Rev. H. D..... Cowles, 1888–93, Alma, 1905—.
Platt, Rev. M. F..... Weeping Water, 1865,
Hastings, 1874–76,
Waverly, 1876, Juniata, 1879,
Rock Creek, 1880,
Syracuse, 1882,
Greenwood, 1883,
Beatrice, 1884.
Poeton, Rev. Josiah..... Taylor, 1896–99.
Polson, Rev. August..... Lincoln Swedish, 1905—.
Porter, Rev. George..... Fremont, 1875–78.
Pogue, Rev. R. E. (M. E.) Pickrell, 1904–05.
Pound, Rev. E. H..... Crawford, 1889–91.
Powell, Rev. F. S..... Hastings, 1892.

Powell, Rev. Gregory J.... Chadron, 1886,
Omaha Hillside, 1892–95.
Power, Rev. John..... Springview, Blair, 1889–93,
Kearney, 1894.
Pratt, Rev. A. B..... Camp Creek, 1873.
Preston, Rev. B. C..... Eagle, 1889–90.
Preston, Rev. C. W..... Verdon, 1888,
Curtis, 1892–1900,
Thedford, 1900,
Lincoln Butler Ave., 1905—.
Preston, Rev. Mrs. C. W.. Eustis, 1897–99,
Dunning, 1900–03,
Lincoln Butler Ave., 1905—.
Preston, Rev. Elmer E... Hemingford, 1896,
Hyannis, 1896–97.
Preston, Rev. H. L..... McCook, 1894–96,
Newman Grove, 1905.
Preston, Rev. Joseph P... Irvington, 1881,
Creighton, 1887–90.
Price, Rev. John..... Elmore, 1858.
Pugh, Rev. Thomas..... Jalappa, 1870–73,
Fairfield, 1873–78,
Indianola, 1878–79.

Quarder, Rev. Paul O. B. Hastings (Ger.), 1892–93.

Radford, Rev. Walter.... Springfield, 1891–94.
Ralston, Rev. Edward S.. Lincoln Plymouth, 1887–91.
Ramser, Rev. Jacob..... Highland (Ger.), 1888.
Ratzell, J. Perry..... Crawford, 1903,
Cambridge, 1904—.
Rawson, Rev. Greggs H.. Irvington, 1904—.
Ray, Rev. Geo. A..... Seward, 1891.
Reichardt, Rev. Frederick. Friend (Ger.), 1891–92.
Reeves, Rev. G. I..... Hildreth and Wilcox, 1905—.

Rice, Rev. Guy H..... Newcastle, 1898–1900,
Thedford, 1900,
Arlington, 1902–03,
Red Cloud, 1904—, and
Indian Creek.
Rice, Rev. O. V..... Columbus, 1884–89,
Harvard, 1889.
Richards, Rev. George W. Stratton, 1886–89.
Richards, Rev. Emanuel.. Sutton, 1885.
Richardson, Rev. Charles
H. ..... Geneva, 1895.
Ricker, Rev. A. E..... Ogalalla, 1888, Alma, 1891–95,
Chadron, 1895, Aurora, 1901—.
Richert, Rev. Cornelius... Germantown, 1891.
Riggs, Rev. Alfred L.... Santee Agency for many years—.
Rindell, Rev. Gilbert T... Arlington, 1904—.
Robberts, Rev. J. F..... Ulysses and Newlands, 1882-83.
Roberts, Rev. John..... Silver Creek, 1886,
Newcastle, 1888,
Petersburg and Park, 1901,
Newcastle and
Daily Branch, 1905—.
Rockwell, Rev. J. H..... Palmyra, 1873.
Rogers, Rev. Alonzo..... Blair, 1887.
Rogers, Rev. A. J..... Columbus, 1894,
Harvard, 1899–1901.
Rogers, Rev. C. H..... Lincoln Plymouth, 1904—.
Rogers, Clarence J..... Creighton, 1900.
Röhring, Rev. Otto..... Alliance (Ger.), 1900—.
Rominger, Rev. H. V.... Crawford, 1896–99.
Rose, Rev. A. H..... Omaha Hillside, 1891–92.
Rose, Rev. L. P..... Hastings, 1895.
Rose, Rev. W. W..... Omaha, 1865–67.
Roser, Rev. Theodore.... Inland, 1883.

Rundus, Rev. John..... Wilber, Bethlehem, 1892.
Ruring, Rev. Victor H... David City, 1905—.

Sage, Rev. Charles J..... Rising City 1898–99,
Ravenna, 1899–1902.
Sallenbach, Rev. H. H.... Lincoln (Ger.), 1877.
Sargent, Rev. Clarence S. Omaha St. Mary's Ave. ,1900–02.
Sargent, Rev. Robert M.. Linwood, 1901–02.
Sarkeys, Rev. Elias S.... Addison and Bloomfield,1896–98.
Schaerer, Rev. John..... Crete (Ger.), 1884.
Schaufield, Rev. Paul M.. Nelson and Deshler, 1894.
Scheuerle, Rev. G..... Emanuel (Ger.), 1884–85,
Olive Branch, 1885.
Schlechter, Rev. Jacob.... Sutton (Ger.), 1892.
Schroeder, Rev. Geo. W.. Newcastle, 1903–04.
Schwab, Rev. S. Herman. Lincoln Zion (Ger.), 1901—.
Schwimley, Rev. William
A. ..... David City, 1897–1900.
Scott, Rev. George..... West Point, 1878–81,
Sutton, 1881,
Cortland, 1899–1903,
Wisner, 1903—.
Scott, Rev. Willard..... Omaha St. Mary's Ave., 1883.
Seccombe, Rev. Charles.. Monroe and Grand Island, 1875.
Seward, Rev. A. L..... Glencoe, 1878, Aurora, 1880.
Sharpe, Rev. Perry A.... Omaha Cherry Hill, 1902–03,
Friend, 1903—.
Sharrett, Rev. James..... Friend, 1888–89.
Sherman, Rev. E. L..... Columbus, 1878–81,
Fairfield, 1891–96.
Sherman, Rev. Newton... Bloomfield, 1904—.
Sherril, Rev. A. F..... Omaha 1st, 1869–1888.
Shull, Rev. Gilbert L.... Crawford, 1901—.
Show, Rev. A. B..... Waco, 1885.

Shuman, Rev. Henry A.. Ulysses, 1898, Rising City, 1900, Burwell, 1902, Arcadia, 1903—.
Shuman, Rev. S. H..... Monroe, 1892.
Sikes, Rev. Eric B..... Springview, 1905—.
Single, Rev. John..... Butte Zion (Ger.), 1898–1902.
Skinner, Rev. J. H..... Mascott, 1897.
Skinner, Rev. T. N..... Milford, 1869–70, Dorchester, 1872–73.
Smitt, Rev. John..... Inland (Ger.), and Liberty Creek, 1904—.
Smith, Rev. David O..... Campbell, 1886–89.
Smith, Rev. E. F..... Juniata, 1877.
Smith, Rev. Edwin S.... Beatrice, 1888–92
Smith, Rev. Howard N... Omaha Saratoga, 1889-91.
Smith, Rev. J. A..... Avoca, 1888.
Smith, Rev. J. Franklin.. Sargent, 1893, Arcadia, 1895–98, Leigh, 1899–05.
Smith, Rev. J. P..... Fontanelle, 1868–70.
Smith, Rev. L. Adams.... Stratton, 1889.
Smock, Rev. W. D..... Schuyler, 1883.
Snow, Rev. Beecher O... Bladen, 1891, Upland, 1892–93, Irvington, 1894–96, Fairfield, 1896.
Snyder, Rev. Henry C..... Bertrand, 1893.
Southworth, Rev. Edward. Harvard, 1883, Clay Center, 1886–88.
Spangler, Rev. George B. Camp Creek, 1898–1902.
Spellman, Rev. Henry O. Red Cloud, 1894.
Sprague, Rev. Elmer E.. Farnam, 1893, Cortland, 1898–99.
Spencer, Rev. J. G..... Irvington, 1875, Norfolk, 1882.
Sperry, Rev. W. S..... Blair, 1868.

Sparrow, Rev. J. P..... Knox Co. 1st, 1882–84.
Lakeside, 1885–87.
Squire, Rev. A. L..... Burwell, 1894–95,
Holdrege, 1897,
Shickley, 1898–99.
Stahl, Rev. Carl D..... Crete (Ger.), 1902–04.
Stahner, Rev. H. C..... Crete (Ger.), 1905—.
Starbuck, Rev. C. C..... Columbus and Monroe, 1877,
St. Clair, Rev. Peter..... Osceola, 1883–86,
Rushville, 1887.
Syracuse, 1888–89.
Stephenson, Rev. Wm. D. J..... Lakeside, 1887,
Clearwater, 1889–90.
McCook, 1891.
Stewart, Rev. J. D..... Hastings, 1879–83,
Supt. of State S. S. work from 1883–1905—.
Stocking, Rev. James B.. Wahoo, 1898–1902,
Burwell, 1903—.
Stoelting, Rev. F. A..... Timber Creek, 1900–01.
Storm, Rev. J. E..... Rising and Ulysses, 1883,
Arborville, 1885, Clarks, 1890,
DeWitt, 1891, Springfield, 1894,
Long Pine, 1897,
Clay Center, 1899,
Hyannis, 1900, Harbine and
Plymouth, 1902,
DeWitt, 1904–05.
Stoughton, Rev. Lewis H. Albion, 1895–1900.
Strong, Rev. J. M..... Inavale, 1879.
Franklin, 1880–82.
Strong, Rev. Sidney..... Friend, 1885–87.
Stubbins, Rev. W. H.... Burwell, 1883.

Stuecklin, Rev. G. F..... Inland (Ger.), 1884.
Suffa, Rev. Andrew..... Lincoln Salem (Ger.), 1901—.
Suess, Rev. William..... Buda Flat, 1875,
Culbertson, 1885,
McCook (Ger.), 1889,
Olive Branch, 1896—.
Swanson, Rev. John E... Lincoln Swedish, 1902–04,
Waverly Swedish, 1904—.
Switzer, Rev. Miss A. E. Holdrege, 1902–04.
Swing, Rev. A. F..... Fremont, 1878–87.

Taggart, Rev. Charles E.. Red Cloud, 1889–91.
Tangeman, Rev. Gottlob D. Grant, 1893, DeWitt, 1894,
Fairmont, 1896–99.
Tasker, Rev. Joseph O... Linwood, 1887–92.
Taylor, Rev. C. B..... Ravenna, 1888–89.
Taylor, Rev. E. C..... In State, 1866, Ord, 1867,
Letter to Iowa, 1869.
Taylor, Rev. George E... Harvard, 1880–83,
Clay Center, 1883–86,
Indianola, 1886–88,
Pierce, 1900—.
Taylor, Rev. Glen A..... Strang and Geneva, 1886–87.
Taylor, Rev. J. G..... Nebraska City, 1872–76.
Terrell, Rev. C. W..... Genoa, 1890–92,
Clarks, 1892–93.
Thain, Rev. A. R..... Omaha Plymouth, 1889.
Thiel, Rev. P. J..... Hastings (Ger.), 1904—.
Thing, Rev. Milo J. P.... Butler 1st and
Linwood, 1884–87,
Springfield, 1889,
Arcadia, 1891–95.
Thomas, Rev. Charles M. Brunswick, 1903
Loomis and Eustis, 1905—.

Thompson, Rev. Carl D.. Clearwater, 1891–92,
Park (Mentorville), 1893.
Thompson, Rev. H. S.... Syracuse, 1879.
Thompson, Rev. J. C.... Nebraska City, 1879.
Thome, Rev. James A.... Ogalalla, 1886, Grant, 1887,
Clarks, 1888-90.
Ticknor, Rev. Owen E... Eustis, 1894, Hyannis, 1895–96,
Red Cloud, 1896,
Freewater and Wilcox, 1897,
Park, 1899.
Tillbery, Rev. John M.... Linwood Swedish, 1896–97.
Tingley, Rev. M..... Blair, 1870–77.
Todd, Rev. Q. C..... Red Cloud and Riverton, 1882,
Monroe and Genoa, 1884.
Torbet, Rev. Albert..... Omaha Park Place, 1890–91.
Townsend, Rev. Arthur C. Crawford, 1899–01,
Ravenna, 1901, Albion, 1903—.
Traudt, Rev. Adam..... Lincoln (Ger.), 1888–89.
Traverse, Rev. R. M.... Ravenna, 1887–88,
Leigh, 1888–92, Milford, 1892,
Alma, 1895, Doniphan, 1899,
DeWitt, 1899–1902,
Petersburg, 1902,
Clay Center, 1902,
Wymore, 1903–04.
Treiber, Rev. Michael.... Sutton (Ger.), 1888,
Stockham and Sutton, 1890.
Triplet, Rev. H. M..... Ainsworth, 1898–1902,
Springfield, 1902—.
Tucker, Rev. John F..... Eagle, 1888–89.
Tueben, Rev. A. C..... Park, 1891.
Turner, Rev. L. A..... Plymouth and Kilpatrick, 1895,
Indianola, 1897–1900.

Turner, Rev. W. J..... Albion, 1887, Neligh, 1891–93,
McCook, 1898–1902,
Norfolk, 1902—.
Tuttle, Rev. John E..... Lincoln 1st, 1903—.

Uber, Rev. William..... Received 1867.
Unger, Rev. Samuel L... Hildreth, 1895.

VanAlstine, Rev. Sylvester. Genoa, 1892–94,
Long Pine.
VanLuven, Rev. Sanford
A. ..... Sargent and Comstock, 1904—.
Vietz, Rev. C. F..... Crete (Ger.), 1875–76.
Vogt, Rev. William F.... Culbertson (Ger.), 1897,
McCook, 1897–99,
Beaver Creek, 1901,
Friend (Ger.), 1903–05.

Wadsworth, Rev. George. Spencer, 1898.
Wainwright, Rev. Geo. W. Blair, 1880–82,
Representative of A. B. S.
from 1882 nearly 20 years.
Walker, Rev. Cornelius C. Burwell, 1891–92.
Waller, Rev. Theodore... Fontanelle, 1857.
Walters, Rev. William..... Hastings, 1886–92,
Long Pine, 1892.
Wannamaker, Rev. H. S. Geneva, 1887–90,
Lincoln Vine St., 1890–93.
Warfield, Rev. Frank A.. Omaha 1st, 1896–98.
Wark, Rev. W. O..... Harvard, 1892–93.
Warwick, Rev. Andrew.. Glencoe, 1872.
Washington, Rev. Alonzo
G. ..... Maple Creek, 1892,
Leigh, 1893.
Watson, Rev. Jonathan... Ogalalla, 1902–03.

Webber, Rev. Berthold L. Clay Center, 1894–95.
Webber, Rev. E. E. DeWitt, 1880–82,
Wahoo, 1882–84.
Weeden, Rev. William. Beatrice, 1884–86.
West, Rev. Parley B. Butte, 1902–04.
Wiedenhoeft, Rev. William. Hemingford and
Nonpareil, 1890.
Wiedmann, Rev. P. Crete (Ger.), 1881–84,
Emanuel, 1885,
Beaver Creek, 1887–88.
Weidman, Rev. Milo. Long Pine, 1905—.
Wharton, Rev. Lawrence B. (Bap.) Omaha Plymouth, 1889.
Williams, Rev. R. R. Fairfield, 1878,
Clay Center, 1887–90.
Williams, Rev. Samuel. Riverton, 1894--1905.
Williams, Rev. Thistle A. Omaha Cherry Hill, 1900–02.
Williams, Rev. William T. Dustin, 1890, Aten, 1895,
Blyville, 1896,
Crofton to 1903.
Wild, Rev. Laura A. Lincoln Butler Ave., 1901–05,
Doane Professorship,
Crete, Neb., 1905—.
Willis, Rev. J. Vincent. New Hope, 1892,
Wymore, 1892-93.
Wilson, Rev. Samuel F. New Hope, 1893,
Wymore, 1893.
Wilson, Rev. Henry. Hastings, 1883–85.
Winslow, Rev. Jacob. Hastings, 1876–78,
DeWitt, 1878–80,
Friend, 1880, Bradshaw, 1883.
Wismer, Rev. Ernest L. Taylor, 1899–1901,
Newman Grove, 1903–04.

Wood, Rev. Samuel..... Havelock, 1893–97,
Wahoo, 1898.
Woolman, Rev. W..... Aurora, 1876–78,
Bradshaw, 1880, Mayflower,
Prairie Home, West
Hamilton, 1882, Naponee, 1885,
Moline and Farnam, 1886–87,
Palisade, 1889–91.
Woolworth, Rev. William
S. ..... Wymore, 1890.
Woth, Rev. Friedrick..... Germantown, 1891–99.
Wright, Rev. Garvin H... Fairfield, 1903-—.
Wrigley, Rev. Francis..... Milford, 1904–05.
Wuerrschmidt, Rev. C. W. Hastings (Ger.), 1895–1904.
Wycoff, Rev. Edwin D... Omaha Pilgrim, 1900.

Yost, Rev. Robert..... Omaha St. Mary's Ave., 1902–05
Youngs, Rev. J. W..... Arborville, 1882.

Zercher, Rev. Henry J.... Geneva, 1890–93.

Tables VIII and IX present the history of each church and each minister in their ecclesiastical relations. We can only hope that they are approximately correct. Church scribes were not always particular in reporting the changes of pastorates with the proper dates. We have found at times the printed minutes at fault. In such a number of names and dates we can not hope that we have made no mistakes, but these tables have been prepared with much labor and painstaking, and we trust they will prove to be of permanent and real value to the churches. Where apparent discrepancies occur Table VIII may be considered as the standard authority.

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